

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

VOL. XXXVII.—NEW SERIES, No. 1897.

LONDON: WEDNESDAY, JUNE 28, 1876.

PRICE { UNSTAMPED.....5d.
STAMPED6d.

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Eccliaſtical Affairs.

PERE HYACINTHE ON THE PROSPECTS OF CHRISTENDOM.

WE gladly welcome the presence of Père Hyacinthe in London. On Wednesday last he delivered an address of somewhat less than an hour's length to a large and highly respectable audience at St. George's Hall, Langham-place. We are bound, however, to note that the majority of the assembly present consisted of ladies. Dr. Harold Browne, the Bishop of Winchester, presided on the occasion, in place of the Archbishop of Canterbury, who, he said, would have been there if he possibly could. The topic selected for discourse was the "Prospects of Christendom." It was spoken to in the French language. Naturally, the reports given of the address were not so full as they would have been if delivered in English. That which we have now before us appears to present a fair summary of the statements and arguments employed by the speaker, who dwelt upon the necessity for the solution of the problems of the present crisis, reserving until to-day the nature of the reforms required by the Latin Church. Three solutions, he said, had been proposed for the difficulties of the times—one in the name of science, and two in the name of politics—Positivism, the separation of the Church from the State, and the subjection of the Church to the State. We are not concerned just now with either the first or the last of these topics, and therefore propose to confine our examination to the second.

The phrase, "Separation of the Church from the State," he remarked, was used in vague and contradictory senses. But under no aspect of it could that which was contemplated by it form an adequate solution of the problem, he was discussing. "He contended that the mutual or reciprocal ignoring of the Church and the State was an impossibility. The life of the family and the life of the State were so intimately connected with the Divine life, that the separation of all religious questions from all social ones was a chimera. Religion was a thing that must enter into the temple of justice, and regulate all that concerned the interests and the happiness of mankind. That was its rôle, and nothing less. Let them never allow that rôle to be taken from it. Besides reverence for God, it taught respect for the magistrate, obedience to the law, and regard for social liberty and order. There

were not two moral laws, one private and another public—one for the Church and another for the State. The Church was not simply an ecclesiastical organisation, but it represented a great religious principle—a principle which entered into all the forms and phases of social life, and the State could no more ignore the Church than the Church could ignore the State."

Now, with the utmost respect for Père Hyacinthe, and making all due allowance for the shape given to his convictions by his intimate knowledge of the Church in which he was reared, we would submit that the question he put before his audience is anything but the question which for some years past has appealed to the sober judgment of the British people. Some years ago, it is true, the form given to it by the lecturer was that most frequently discussed in this country. But it has long since been dismissed as an incorrect and extremely unfair representation of the case. Nobody pretends, nowadays at least, that there are two moral laws, one for private and the other for public life—one for the Church and the other for the State. Nobody desires that the State should ignore the Church, or the Church the State. Everybody, however, might see at a glance that the end sought to be achieved by religion differs widely from that contemplated by civil law. Their functions, consequently, vary the one from the other. The one has to do with this life, the other with the inner life of the spirit. They are not organised upon the same principle. Their respective forces do not correspond the one with the other. The spheres of their operation are totally distinct. The modes in which, and the instruments with which, they work are in each case assimilated in character to the objects they design to accomplish. Neither ignores the other, simply because it keeps within the limits for which it alone is fitted.

Religion, it is said, and said truly, ought to pervade every department of life. If sincere and enlightened, it will underlie all secular duty and impart to it its high sanction. It will vitalise and, to some extent, regulate every variety of human action. Nobody denies this. Whether we eat or drink, or whatsoever we do, we should do all to the glory of God. But this does not in the least prove that the things which are done by the Church, are the things which ought to be done by the State, or vice versa. A railway directorate or a steamship company, or, indeed, any joint-stock association, ought to be conducted under the sway of religious motive. The fear and love of God ought to express itself on the part of every responsible authority in the quality and character of the special work which has to be done. But these organisations for a definite purpose cannot be said to ignore either each other, or the Church, merely because they do not seek to do one another's work. A railway directorate, for example, may be not the less religious because it has nothing to do with the preaching of the Gospel nor with making provision that the Gospel may be preached. The form which its recognition of religious authority takes will be in a careful, just, and (so far as its work will admit of it) a beneficent administration of the powers entrusted to it by the shareholders whom it represent. The directors are elected to their position that they may fitly work the railway put under their management, and although

it is no part of their proper function to build churches, to appoint clergymen, or to settle ecclesiastical discipline, all their powers of body and mind may not the less be instinct with a religious motive. What they do, and how they do it, may be as much done for God as if the task they had undertaken were of a purely spiritual character.

These are amongst the primary elements of the question of Church and State. Père Hyacinthe may have discoursed eloquently on the subject, but his not having perceived the distinctions above pointed out has misled him in the whole of his subsequent remarks. We wish it had been otherwise. We entertain the highest respect for his spiritual character. But it is clear that he has not studied the question, regarded as a practical one, in the lights that have been thrown upon it by controversy in this country. Hence, we are afraid that on this subject, at least, his oratorical efforts will be of no avail. To speak figuratively, we should say that he has not yet put himself *en rapport* with his subject, although it is quite possible that he may have done so with his audience at St. George's Hall. That he has done much good, and that he may do some good in this country, we cordially acknowledge. But, perhaps, a further and fuller acquaintance with the subject he has discussed, would greatly increase his powers of usefulness, at any rate in Great Britain.

MR. RICHARD'S AMENDMENT.

WE are glad to see that considerable interest is excited by Mr. Richard's notice of amendment on the motion for going into Committee on the Elementary Education Bill. We earnestly hope that it will receive the strenuous support of the whole Liberal party both in and out of the House of Commons. We are convinced that the more its bearing is studied, the more will it be recognised as a moderate and statesmanlike attempt to meet a difficulty, the existence of which is scarcely denied even by the most thorough-going supporters of Lord Sandon's policy. We read, for instance, in the *School Guardian*, the organ of the National Society, that "there must be a theoretical difficulty in enforcing compulsion, as Mr. Forster asserts, so long as parents have no choice of schools." It is further acknowledged by the same paper that the only effectual way of meeting this difficulty would be the establishment, in every district of a certain size, of an undenominational school. But it is admitted by both sides alike that the proposal cannot, for the present at least, be realised. Now, where it is found impossible to attain ideal justice, the usual English method is that both sides should yield a little, and be content to sacrifice something of their abstract theories for the common practical good of both alike.

This is just what Mr. Richard's amendment suggests. It affirms that "the principle of universal compulsion in education cannot be applied without great injustice unless provision be made for placing public elementary schools under public management." It will be observed that there is here no insistence on the universal establishment of school boards. There is no proposal to substitute other educational authorities for those established by the bill. If it were carried, denominational schools would, in country districts, still keep their monopoly. The only alteration made would be the removal

of the gross anomaly of the enforcement of a national law, by practically irresponsible persons, for private or sectarian purposes. The idea would be that the town council, or the guardians, or a committee elected for the purpose, should be invested with a general oversight over the schools in the interests of the parent and the public. Mr. Richard judiciously and rightly abstains from propounding any detailed scheme. He simply affirms a principle, and throws the responsibility for accepting and carrying it out, first on the House of Commons and then on the Government.

We can easily imagine the scorn with which such a proposal will be greeted by the more violent partisans of the dominant clerical majority. "These are our schools," they will say, "built with our money, supported by voluntary contributions out of our own pocket. It is an unheard-of proposal to take the management of their own property away from subscribers, and to give it to outsiders." This is the description unblushingly given of institutions which could not have been established or maintained at all without large contributions from the public purse. But even were the description more correct, the protest is open to the reply, that it is also an unheard-of proposal to subject the rights of parents over their children, and the conscientious convictions of British subjects, to the arbitrary caprice of the private managers of a voluntary institution. These institutions are making fresh claims which have never been made before; and it is only consistent with all public practice that one condition of granting these claims should be such concessions as may form a guarantee to the public against possible abuse. It is absurd to say that the subscribers to these schools are the only people to be considered. They want to assume the functions of public authority. They want the right to drag children into their schools by force of law. Well then, we say, the people who are to be subjected to this new exertion of authority have a right to at least equal consideration; and this right cannot fairly be met except by the establishment of some new form of local and public supervision over the schools. Besides, to say nothing of the large sums already lavished from public funds on these sectarian institutions, the new bill promises them increased subsidies in the form of fees paid out of the poor-rates and, in certain cases, of considerably larger imperial grants. The proportion of voluntary contribution will therefore be lessened; and it is no secret that it is the object of the clergy to dispense with them, if possible, altogether. The schools will thus lose all vestige of their private and voluntary character, so far as their support is concerned. And it is therefore only just, and right, and according to sound principles of government, that they should sacrifice something of their private and voluntary character as regards their management. We do not for a moment suppose that Mr. Richard would wish to lay down any unreasonable or severe conditions. The clergy would retain full power over the building out of school hours, nor would any attempt be made to secularise the instruction, or even to expel the Church Catechism during the period allowed by law for its being taught. All that seems to be suggested, if we understand rightly, is some public and responsible management which would secure the parents of the district against the extravagances of Ritualism, and the arbitrariness of clerical government. The compromise would be anything but satisfactory to us; but it would at any rate concede a principle which may be trusted to grow; and that principle is the constant association of public administrative management with public authority and expenditure.

Will it be said that the difficulty is theoretical only, and ought not to be allowed to affect practical legislation? Such a description of the difficulty is, however, palpably and notoriously false. Last week, for instance, we gave some particulars about the small parish of Eardisley, in Hereford, which show to what straits the conscientious poor may be reduced, when a clergyman is set over them who outrages their religious feelings. Inefficient teaching, processions to church, holidays on saints days, Romanistic doctrine, and the establishment of a juvenile "guild" with strict rules against entering a Nonconformist place of worship, have created so much ill-feeling, that the children have been withdrawn in numbers from the school. But if Lord Sandon's Bill becomes law, the Ritualistic parson will have the power of forcing these children back under the threat of consignment to an industrial school, in accordance with the provisions of Clause 8. A proposition has been made to establish a British school there, but even if supporting funds could be raised for the building, which is unlikely, the Education Department

would refuse it any grant, on the ground that sufficiency of accommodation is already provided. This has just been done at Keynsham, under circumstances of peculiar aggravation already detailed in our columns; and such is the uniform policy of the Department.

The prospect looks still darker when the tone adopted at all ecclesiastical gatherings, even by those whose episcopal position would seem to bind them to moderation is observed. The other day the Bishop of London, at the meeting of the National Society, thought it not undignified to stimulate discontent with the rate of fourpence-halfpenny for the magnificent work done by the school board in his diocese. He grudged the teachers their humble salaries, and sneered at the substantial buildings which have thrown all paltry sectarian achievements into the shade. Mr. Hubbard ostentatiously glorified the National Society because "they went no further than their own Church." Every speech echoed the necessity for dogmatic teaching; and it was constantly implied that the only definition of such dogmatic teaching must be found in the will of the clergyman. Nay, their appetite growing with good fortune, they are crying out for more. They propose to coerce the Birmingham Board, to forbid the secular experiment, to dissolve school boards wherever possible, and to allow the assignment of rates to denominational schools. And it is to men like these that we are about to hand over the religious liberties of all the rural districts of England and Wales. Thousands of poor people, Welsh miners, and agricultural labourers, have struggled to keep up their little chapels and Sunday-schools under the frown of the dominant sect. And now is their reward to be that, without a protest from their more favoured co-religionists in the towns, they are to be handed over bound hand and foot to the will of their clerical oppressors? Then truly is the Puritan spirit at last dead, and the Puritan tradition is a thing of the past.

THE EDUCATION QUESTION.

MR. RICHARD'S AMENDMENT on Lord Sandon's Education Bill was to have come on on Monday night, on the House going into committee, but the motion for proceeding with the bill was postponed till next Monday, then to the succeeding Thursday. And now Lord Sandon's measure has had to give place to Mr. Walpole's (the Cambridge University Bill) for the second reading. This will be July 5, and should the Education Bill not come on till a week later, the inquiry will naturally be made—Do the Government intend to shelve the bill altogether, or force it through in a very limited time? We do not pretend that we can answer the question.

On the 19th the General Council of the Manchester Liberal Association passed resolutions condemning the Government Bill as reactionary in its tendency and defective in its provisions, and as a bill that would operate seriously against the ultimate adoption of a truly national system of education. Sir T. Bazley and Mr. Jacob Bright were requested to secure such alterations in the bill as would prevent the mischiefs indicated; or if that should prove to be impossible, to employ every means to prevent the measure from becoming law.

The Leicester School Board, at a special meeting held on the 20th, strongly condemned the Education Bill, and adopted a petition against several of its clauses, and in favour of a number of proposed amendments.

The committee of the Derby branch of the Liberation Society has petitioned Parliament not to pass the bill, or at any rate to amend the clauses proposing—(1) to double in poor districts the amount paid to schools for Parliamentary grants; (2) to enable managers of denominational schools to compel attendance; and (3) to authorise the delegation of compulsory powers to committees not appointed by, or responsible to, the ratepayers. The members for the borough and for the southern division of the county have been asked to oppose the passing of the bill in its present form.

At a meeting of Nonconformists at Bath on the 20th, Mr. W. Jack, member of the Bath School Board, read a paper on the Education Bill, and a petition was unanimously adopted objecting to payments of school fees by boards of guardians, to the creation of power to extend compulsorily the industrial school system, and the delegation of power to parochial committees.

The Leeds School Board on Monday resolved to memorialise Parliament on the Education Bill. The board disapproves of the commitment of truant and neglected children to industrial schools, and is in favour of the establishment of special truant schools for the correction of such children. It considers that Clause 7 weakens the feeling of parental obligation with respect to school attendance; that Clause 13 fails to discriminate between needy and non-needy schools; and that Clause 14 is not calculated to ensure the continued attendance of poor children.

The requisite guarantee, a minimum income of 2,500*l.*, has been obtained for the Cornish Bishopric.

The Rev. Kentish Bache has resigned his charge of the Unitarian Chapel at Moretonhampstead, in

South Devon, which he has held for fourteen or fifteen years. According to the *Bristol Times*, Mr. Bache intends to take orders in the Church of England.

THE PERSE GRAMMAR SCHOOL, CAMBRIDGE.—Two more governors of this school have written a joint letter to the *Times* respecting the conduct of Mr. Allen, the headmaster. One of these governors is a Churchman and the other a Nonconformist, and they strongly uphold the case of Mr. Maxwell, and say they cannot see how it is possible for Nonconformists to give their confidence to Mr. Allen. In conclusion they add:—"We do not think that a gentleman unable or unwilling to work with others of differing religious creeds, or to tolerate on his staff any against whom he chooses to allege an inferiority of social position with the majority of the other members of his staff, is qualified for the head mastership under the scheme of this school, intended to supply the educational wants of the sons of tradesmen and others in Cambridge."

MR. GLADSTONE'S PRESENT ECCLESIASTICAL POSITION.—The *Record*, apropos of Mr. Gladstone's recent articles in the *Contemporary*, notices the remarkable fact, as bearing on ecclesiastical politics, that the right hon. gentleman, acknowledging the vigour of the Evangelical communities of the United States, describes them as having "grown up in new soil, and far from the possible chilling shadow of National Establishments of religion." The other day, at the Political Economy Club, Mr. Gladstone said "he must confess that very long observation and practice in public affairs made him from year to year more and more sensible of the objections to endowments, and less and less convinced of their countervailing advantages to the community." The *Times* justly observes that the combination of two such utterances in one month seems to open up the vista of a new "course" in Mr. Gladstone's ecclesiastical thoughts.

THE CLERGY, THE BURIALS QUESTION, AND CHURCH DEFENCE.—After two-hours' discussion, the Ely Diocesan Conference on June 21 passed a resolution, submitted by Major Pemberton, to this effect: That any bill relating to the burial of the dead in England, which shall be based upon Lord Granville's resolution submitted to the House of Lords, would be dangerous to the stability of the Established Church, and should be strenuously opposed as being unjust and offensive to a great body of the members of the Church; that the agitation of this question partakes more of a political than a religious character; and, whilst admitting that in some few and sparsely-populated districts some legislation in regard to the burial of Dissenters may be desirable, in the large towns of the country where public cemeteries exist, no alteration in the law is requisite or expedient. In the course of his speech, the bishop said he thought that a great defeat was better than a concession, which shook material confidence, and so loosened the coherence of a party, and by breaking their unity left it powerless against future assaults. Upon the subject of Church defence, it was, he said, a matter of notoriety that there existed an organisation for the express purpose of bringing about the disestablishment of the Church of England. It had been ascertained that the Liberation Society had an increase of 15,000 members, that it employed forty paid agents, who had held 1,000 meetings. To meet the views of that society and its attacks the bishop advocated closer devotion on the part of the clergy. There should be meetings of the clergy and laity to set right those who had been misinformed.

THE POOR-LAW AND CHURCH-RATES.—Past midnight on Monday, when the Poor-law Amendment Bill was in committee, Mr. Morgan Lloyd moved a new clause to prohibit guardians paying voluntary Church-rates out of poor-rates. He quoted a letter written by the right hon. member for Greenwich (Mr. Gladstone), to the effect that the clause in the Church-rates Abolition Act authorising the payment of voluntary Church-rates by public bodies was not intended to authorise the payment of them by the guardians. Mr. Solater-Booth could not accept the declared intention of the authors of a bill as against the legal construction of it by professional advisers, which was that the payments objected to were legal, and he objected to amending so important a measure as the Church-rates Abolition Act by a clause in the bill of this character. The House divided, and there voted—For the clause, 80; against it, 112; majority, 32. Mr. Richard moved a new clause authorising guardians to make such arrangements as they might see fit for the religious instruction or worship of inmates of workhouses. His object was to enable other ministers besides clergymen of the Church of England to be appointed as chaplains of workhouses. Mr. Solater-Booth opposed the clause—on the ground that it would not provide the remedy desired, and said that the Local Government Board never insisted on the appointment of a Church of England chaplain if satisfied that other arrangements were properly made. Mr. Stansfeld said the clause could be amended so as to admit of the employment of Dissenting ministers, and to meet the difficulty that guardians could only pay chaplains of the Church of England. Mr. Whitwell opposed, and Mr. Downing, Mr. Meldon, and Mr. Fawcett supported the principle of the clause. The House then divided, when there appeared—For the clause, 81; against it, 107; majority against, 26. The clause was therefore negatived.

The "New Rubric Alms-plate" has been adopted at Westminster Abbey.

Religious and Denominational News.

NOTTS, DERBY, AND LANCASHIRE BAPTIST COUNTY ASSOCIATIONS.

The annual meetings of Notts, Derby, and Lincolnshire Baptist Associations were held at Grimsby on Monday and Tuesday, June 19 and 20. They commenced with a public meeting in the Upper Burgess-street Chapel, in aid of the home mission work of the association, when the Rev. W. Woods, of Nottingham, presided, and addresses were delivered by the Rev. C. F. Jamieson, of Riddings, on "Witnessing for Christ," the Rev. H. A. Fletcher, of Sutton-on-Trent, on "The Adaptedness of the Gospel to the Poor," the Rev. E. Medley, B.A., of Nottingham, on "Our Work among the Children," and the Rev. W. Williams, of Clay Cross, on "The Necessity of Divine Power in connection with Religious Work." On Tuesday a conference of the members of the churches was held, when the chairman, the Rev. J. HULME, of Chesterfield, delivered his address on "The Spiritual Life of our Churches," in which, amid many noble qualities, worldliness was, he said, their worst foe. The remedy for the evils that flowed from it was more spiritual power, and the way to get it was by each one waiting upon the Lord in patience and in prayer. On the motion of the Rev. E. LAUDERDALE, seconded by the Rev. J. SARGENT, and supported by the Rev. W. Woods, a unanimous and cordial vote of thanks was accorded the chairman for his address. The secretary read the report and a summary of the annual letters, which were more than usually encouraging. The additional number received into fellowship had been nearly 15 per cent., a larger increase than had been reported for several years; and the net increase was stated to be 8½ per cent. in the members, 5½ per cent. in the teachers, and 8½ per cent. in the scholars. The report also stated that grants in aid of home mission work had been made in connection with six of the churches, special evangelistic services held in different localities; the pulpits of several of the smaller churches had been regularly supplied by lay brethren, chiefly from Nottingham, and arrangements had been made and carried out for services.

A meeting in aid of the Foreign Mission was held; and then Mr. BURTON moved a resolution approving of the Baptist Ministers' Augmentation Fund, the Rev. C. WILLIAMS (Accrington), seconded, and observed that the Rev. C. Spurgeon had given them 500*l.* (Applause.) He expressed a hope that they would be able to secure to every minister not less than 100*l.* a year. The Rev. E. Medley paid a high tribute to the services of Mr. Williams in this movement. The motion was passed unanimously.

In the afternoon, the annual meeting of the delegates was held, and the business of the association transacted. The Rev. E. MEDLEY moved a vote of thanks to the Rev. W. Woods for his valuable services as secretary during the past year, which was passed with acclamation. The Hon. Secretary expressed his regret that the association was not stronger, but he saw no reason why, with its twenty-five churches, thirty-six chapels and stations, 2,139 members, 496 teachers, and 4,544 scholars, a much greater work might yet be done. It was resolved unanimously that the second Sunday in April be set apart for collections to be made in aid of the home mission work, and the meeting recommended that as far as practical a collection be made in the various churches during the year in behalf of the British and Irish Home Missionary Society. It was also decided to endeavour to raise funds for the support of an association evangelist, who, under the direction of the committee, might visit different localities.

The Rev. J. T. LUMMIS proposed,—

That in the judgment of this association the Elementary Education Bill now before Parliament is utterly insufficient in its provision to advance any real system of national education, and likely to be oppressive in those districts where only such schools exist as are denominational in their character and beyond the control of the ratepayers.

The Rev. C. WILLIAMS seconded the motion, referring to the remark of Mr. Gathorne Hardy that school boards were "distasteful to the country," by which was meant that they were distasteful to the Tory party. He favoured the Wesleyan idea that the country should be mapped out into districts, and that in each there should be one school, over which the clergy had no control. The motion was passed *nem. dis.* A petition in favour of Mr. Richard's resolution was adopted, as was one praying for the repeal of the Contagious Diseases Acts. In the evening, a public meeting was held in the Town Hall, in aid of the funds of the new chapel at Grimsby, when addresses were given by the Revs. J. Hulme, G. West, E. Medley, J. Knight C. Williams.

The Primitive Methodists provide accommodation in England and Wales for 763,927 persons.

Miss Lewin, who has been one of the principal teachers at Milton Mount since the establishment of that college, has been appointed principal of the Nonconformist Girls' School, Bishop Stortford.

The Rev. W. P. Lawrence has resigned the pastorate of the Baptist Church in Gillingham, Dorset, after a ministry of seven years, and preached his farewell sermons last Lord's Day.

A purse containing 33*l.* in gold, and an address, has been presented to the Rev. W. and Mrs. Rose,

of Horncastle, on the occasion of their golden wedding.

The Rev. T. G. Rose, late of Clifton, Bristol, embarked with his wife and family on board the *Helena Mena*, for Perth, Western Australia, on June 24, under the auspices of the Colonial Missionary Society.

As the result of Signor Gavazzi's appeals within the last week or two, in behalf of the Free Church of Italy, chiefly in the Presbyterian churches of the metropolis, upwards of 250*l.* has been raised for the evangelistic work of the Free Christian Church of Italy.

BAPTIST PASTOR'S ANNUITY FUND.—We learn from a letter by the Rev. Charles Williams in the *Freeman* that the amount at present realised on behalf of this fund is more than 10,000*l.* The following are the names of the largest contributors:—The Rev. C. M. Birrell, 550*l.*; the Rev. C. H. Spurgeon, 500*l.*; Mr. E. V. Robinson, 500*l.*; Mr. J. Harvey, 500*l.*; Mr. R. Cory, jun., 500*l.*; Mrs. Grant, Liverpool, 500*l.*; Mr. and Mrs. J. Procter, 500*l.*; Mr. W. Stead (one of twenty), 500*l.*

MR. MOODY'S NEW CHURCH AT CHICAGO.—The opening of Mr. Moody's new Tabernacle on Chicago Avenue took place on the 1st inst. It cost 68,000 dollars, of which 19,000 dollars remains unpaid. 12,000 dollars was collected at the opening services. Mr. Sankey led the singing, and Mr. Moody made a brief address. The building was commenced in 1873, and has a seating capacity for 3,000 people. Mr. Moody was also to have conducted several noon-day prayer-meetings at Farwell Hall.—*Witness.*

CHRIST CHURCH, WESTMINSTER-ROAD.—A bazaar in aid of the building fund of Christ Church, a perpetuation of Surrey Chapel, was opened on the 20th, in Hawkstone Hall, Kennington-road, and the articles contributed, displayed on thirteen stalls, remained on sale until Friday. The ceremony of opening was undertaken by the Duke of Westminster, who was accompanied by the duchess, the Countess Grosvenor, and Lady Beatrice Grosvenor. We understand that the sum reached when the bazaar closed on Friday was about 1,200*l.*

ORSETT, ESSEX.—The anniversary services in connection with the Congregational Chapel were held on Tuesday, June 20. The Rev. Mark Wilks, of Holloway, preached on the occasion, and presided over a public meeting in the evening, held in the Institute kindly lent by R. B. Wingfield Baker, Esq. The Revs. J. Morison, W. Legerton, J. Merchant, S. Oliver, G. Garlick, J. F. Buddell, Mr. A. Woollings, and Mr. Butler took part in the proceedings. The meeting warmly acknowledged the generous and liberal aid promised by Samuel Morley, Esq., M.P., towards the proposed necessary alterations for the convenience of the congregation on this as well as on previous occasions.

MOLD.—Last week the trustees of the Congregational Church, Mold, of which the Rev. D. B. Hooke is pastor, have made an important addition to their estate by securing 840 square yards of the land adjoining the church, 720 of which are available for building purposes. It has a frontage in Tyddyn-street of twenty yards, and goes back thirty-six yards to the present boundary. The deed of purchase only allows the land to be used for the erection of a schoolroom at the back, and a minister's house in the front. The Sunday-school has much increased of late, and thus the inconvenience of teaching in the church is felt more than ever. The cost of the land and of the roads which have had to be made is about 2,300*l.*

BOROUGH-ROAD CONGREGATIONAL CHURCH.—The twentieth anniversary of the commencement of the Rev. G. M. Murphy's labours in South London was celebrated on Thursday, June 22, at the church, when a tea and public meeting was the order of the day. Alderman W. McArthur, M.P., presided at the public meeting. Mr. Murphy read a statement, which showed that, beside those who joined the various churches during his evangelistic work in connection with Surrey Chapel, eight hundred souls had been gathered into connection with the Borough-road Church. The Revs. Newman Hall, J. Johnson, Messrs. J. W. Dennis, J. M'Lachlan, and several of the deacons took part in a deeply interesting meeting.

SOUTH CROYDON.—The public recognition of the Rev. Alden Davies, late of Liverpool, as pastor of the church at South Croydon, took place on June 19. The Rev. S. Pearson, M.A., gave the discourse on church principles, prefacing it by a message, with which he had been charged by the associated churches of Liverpool, of greeting and best wishes to the church on the settlement of Mr. Davies, who had been united with them for nearly seven years. After the usual statements by the deacon and the new pastor, the Rev. W. Clarkson offered the recognition prayer. An address to the minister, devout and animating, was delivered by the Rev. Dr. Stoughton, after which the Rev. L. D. Bevan, LL.B., addressed the church. The ministers of the town took part in the service.

BRADFORD.—The service in connection with the settlement of the Rev. John Stevenson, as pastor of the New-road Church, Thornton, Bradford, was held on the 13th inst., presided over by F. Craven, Esq. Addresses were delivered by the Revs. D. D. Evans, secretary of the Salop County Association, Dr. Fraser, Principal of Airedale College, B. Bond, F. Hall, B. Burrows, S. Wright, T. Roberts, and J. Maddock, Esq., formerly a deacon of the church whose charge Mr. Stevenson resigned a few months ago. A recognition meeting, presided over by Mr. Robert Milligan, was held at Bradford

on the 14th inst., to welcome the Rev. T. G. Horton as pastor of Salem Chapel. Addresses were delivered by Mr. John Hill on behalf of the church, Mr. R. Yates on behalf of the deacons, Mr. C. Hall on behalf of the Spinkwell congregation, Mr. E. Thomas on behalf of the Valley schools, Mr. A. McTurk on behalf of the young people, and Mr. A. McKean on behalf of the retired deacons.

CROUCH END.—The anniversary services of Park Chapel, Crouch End, were held on Thursday and Sunday, June 15 and 18. In the afternoon of the former day a sermon was preached by Rev. Henry Allon, D.D., the devotional service being conducted by Rev. H. Storer Toms. The meeting in the evening was presided over by Rev. John Corbin, the first pastor of the church, and prayer having been offered by Rev. M. A. Sherring, M.A., LL.B., addresses were delivered by Revs. Paxton Hood, LL.D., Bevan, LL.B., and Joshua O. Harrison. A statement was made by the present pastor, Rev. Alfred Rowland, LL.B., respecting the enlargement of the chapel, which is at once to be undertaken, having been rendered necessary by the increase of the congregation. The building which now seats 725 adults, will, after the alterations accommodate 1017, two-thirds of the increase being on the ground floor. The cost will probably not fall far short of 3000*l.* Liberal collections were made at the close of these services, and on the following Sunday, when the pulpit was occupied by Rev. John Stoughton, D.D.

STOCKWELL ORPHANAGE.—The annual festival of the Stockwell Orphanage was held last week at its headquarters in the Clapham-road. The institute was founded in 1866 through the liberality of a lady, who placed 20,000*l.* at the disposal of its managers. The scheme adopted by them was framed to do away with voting and canvassing, and they divided the boys under their care into separate families, instead of imitating the plan pursued by the work-house authorities. By this means the money required for the erection of the houses was raised with greater facility. The endowments of the institution are now valued at 30,000*l.*, and it is hoped that the managers will soon be enabled to establish a girls' orphanage. About 80*l.* a week is needed to meet the current expenses, and gifts of food, clothing, firing, &c., will be acceptable. The arrangements for the festival yesterday included a bazaar in the grounds, a concert by the Orphanage choir, and tea in the large dining-hall. In the evening a meeting, presided over by Sir H. Havlock, M.P., was held on the lawn. The Rev. C. H. Spurgeon (president) spoke of the progress made by the institution in the past year. He said that not only had less money been spent, but more had been received during that period, so that their position was better than it had ever been before. At present the Orphanage was full, and it was not expected that more than about thirty boys would leave during the year. The chairman and others testified to the excellent work which the institution was carrying on, amongst the speakers being two of Mr. Spurgeon's sons. Later on the visitors promenaded round the grounds, which were lighted up with coloured lamps.

MILTON ANNUAL ROSE SERVICE.—This observance of the flower season was introduced by the pastor of Milton Mount Congregational Church three years ago. The interest has manifestly grown on each successive season. This year, the church on Wednesday night was almost filled; contributions of choice and beautiful roses were sent from the nurseries, and from the private gardens of the gentry of the neighbourhood. The occasion, as it would appear, has become less a denominational than a town observance. The roses brought and those sent by growers, were choice and costly. Mr. Guest preached a most suitable sermon from the text, "He hath made everything beautiful in its season." At the close of the service the flowers were carried into the lecture hall and deposited by little girls upon the platform, which had been covered with white cloth. The inmates of Miss Sharman's orphanage, at the request of the minister, passed in first, each child carrying in her hand a little bunch of pretty flowers gathered from our valleys and hedgerows. They were beautifully arranged, and attached to each was a text of Scripture, chosen and written by the orphan donor. The children and members of the congregation came next, with elegantly-formed bouquets, and several agricultural labourers from the locality bore some choice product of their gardens. The sight was novel and pleasing, and as the flowers multiplied in blushing heaps they filled the hall with fragrance. The next morning the well-filled hampers carefully packed were taken to St. Thomas's Hospital, Albert Embankment, and the offerings of the orphans with their mottoes were distributed in the children's wards of the hospital.—*Gravesend Reporter.*

GENERAL BAPTIST ASSOCIATION.—The 107th annual meeting of the Associated General Baptists was opened on Tuesday, the 20th, at Derby. About 100 ministers and 400 delegates attended. The president for the year, the Rev. Dr. Buckley, of Cuttack, Orissa, delivered his inaugural address which was devoted to an elaborate defence of the doctrine of the death of Christ as a propitiation for sin. The Rev. J. Clarke, B.A., of Ashby-de-la-Zouch, the secretary, read the report, which stated that the denomination is in a highly satisfactory position. The members connected with the Orissa Mission were 884, an increase of 80 for the year. The membership was 23,418, an increase of 782. Six new churches applied for admission, and

they would raise the total to 170 independent churches with 113 ministers. Fifty churches had no pastors, and several had more than one. The Rev. Dr. Landels, of London, attended a deputation from the Baptist Union, and brought before the association three schemes for aiding ministers. One was for assisting ministers with large families to educate their children; to augment the salaries of ministers by providing a fund from which 20% would be contributed for 10% added to the salaries by the minister's own church and congregation; and, finally, a fund for providing annuities for ministers on their retirement from ill-health, or on attaining the age of sixty-five, or for their widows or orphans in case of their death. It was proposed that ministers desiring to benefit by the fund should subscribe 1% a year, and this would enable them to receive 15% a year on retirement, or 10% a year for their families, and to raise a fund of 50,000% to treble these amounts, so that a minister on his retirement could receive 45%, or his widow 30% a year. There had been 10,000% already promised, and Dr. Landels appealed for further help. The scheme was approved. In the evening a meeting was held on behalf of home missions.

OPEN AIR MISSION.—On Monday evening, June 19, the annual meeting of the Open Air Mission was held in the grounds of Lambeth Palace, Lord Cavan in the chair. Among those present were the Archbishop of Canterbury, General Burrows, General Alexander, Colonel Field, Colonel Channer, the Hon. T. Pelham, and many clergymen of various denominations. The hon. secretary, Mr. J. Macgregor, then read the report, which, after stating the object of the mission—"to preach the Gospel to the careless, the indifferent, the wayward, and the abandoned"—stated that the preachers connected with it belonged to various denominations of Evangelical Christians. The roll of elected members numbered 200, an increase of twenty over the previous year, and there were, in addition, 600 workers. Eight auxiliaries had been formed in various places with much apparent good. An open-air service conducted wholly in French had been regularly held in the neighbourhood of Soho with considerable success. During the year 400,000 tracts, papers, cards, and leaflets were received in gratuitous grants, and the number was further increased by purchase to 600,000. The Archbishop of Canterbury said it gave him very great satisfaction to see so many assembled to assist in the very great and important work which the mission had undertaken. The grounds in which they were then assembled were occupied two days ago by a body of volunteers preparing, he presumed, in case of any assault upon the country, to assist the regular forces in the defence of England, her Constitution, and her laws. A few years ago, in the time of the First Napoleon, it occurred to a great genius to arm the whole country—to make volunteers of all those capable of bearing arms. He believed that was the only way in which they would be able, with the enormous population of this ever-growing country, to maintain the cause of Our Lord and Master—to welcome every volunteer to the regular forces, and to arm, as far as they could, the whole population in the cause of Jesus Christ.

Colleges and Schools.

NEW COLLEGE, ST. JOHN'S WOOD.

The annual meeting of this institution was held on Friday evening at the college, St. John's-wood. There was an hour allotted for refreshments, which afforded an opportunity for friendly intercourse between the students and friends. At six o'clock the chair was taken in the library by G. F. White, Esq., the treasurer, and amongst those present were the Revs. Dr. Raleigh, Dr. Stoughton, Dr. Kennedy, Dr. Newth, Dr. Legge, Dr. Patton (New York), J. C. Harrison, W. Farrer, R. Ashton, R. H. Smith, R. D. Wilson, R. S. Ashton, E. White, James Wright, Esq., J. W. Willans, Esq., H. Spicer, jun., Esq., F. J. Wood, Esq., the Revs. J. R. Thomson, J. B. Heard, J. G. Rogers, A. Hannay. The hymn, "O God of Bethel, by whose grace," having been sung, prayer was offered by the Rev. M. A. Sherring, of Benares, and the Chairman then called upon

Mr. R. W. DALE, M.A., to address the students. Mr. Dale, who was very warmly received, said he hardly knew whether or not to congratulate them that the work of another session was over, and that for nearly three months they would have rest. There were reasons enough for congratulation in the prospect before them of enjoying the pleasures of the country, and even those who had to spend their time in town would see fathers and mothers and friends who had treasured up for them their best hopes, and they all had days of happy and healthy excitement before them. But he trusted that they had that enthusiasm for intellectual pursuits characteristic of the true student, and that it was impossible for them to find without regret session after session drifting away. Never again would they have such days of leisure upon which those who had reached the higher range of conflict could not but look back upon with sadness. But the heart of man was always restless, and they were no doubt looking forward with impatience for the days of

action which lay before them. But their present task was to prepare for future duties. Self-conceit might sometimes disguise itself under the form of eagerness to serve Christ. Their life there was a preparation for the ministry, and their future strength and success would largely depend upon the way they devoted themselves to the work within those walls. It was not enough that the college work should be faithfully done, and the tale of bricks be ready for the tutor, but something of voluntary effort should be made. He had nothing to say to them which had not been said a thousand times before. Even the Ten Commandments had lost their freshness; but, nevertheless, they had not lost their truth. He was disposed to believe in the trite and commonplace. Their time in the world was too short to learn anything new. It was as if they were making their way over a strange country, and were obliged to reach their destination before darkness came on. There was the beaten path, let them keep to that, and it would bring them safe to their quarters for the night. Just as in directing a stranger among the hills, they pointed out to him the beaten track, so in giving advice to others they should be very cautious how they directed them. About their regular necessary studies he should say but little. They might sometimes find them wearisome, but for purposes of intellectual development the study which repelled them was of great moment. It was the business of a college to make a man read, not what he liked, but what he did not like. Through life it was a wise practice always to have in hand two very different kinds of intellectual work—work that was a pleasure to them, and work that was a trouble. Let them be thankful for the studies that were a trouble, and never scamp them. They would give them what would be one of the main elements of power—a despotic control over their intellectual faculties, which would make them do work against which they were disposed to rebel. No subject that had a place there in their studies was unnecessary, but demanded, and would reward, conscientious labour. Their class work did not consume all their time. There were hours left to their own disposal, and though it would not be wise to take no rest, three months' perfect idleness would do more harm than good. What voluntary service had the first claim upon them? They were to be preachers—they wished to be effective preachers. All their college studies would tend to a common end. But that must be supplemented by private reading and thought, for alone they would not be sufficient. It was impossible that in any general scheme of study, adequate provision should be made for acquiring a knowledge of the English language. The works of the great writers of English prose, Burke, Goldsmith, Southey, Paley, Addison and others, should be studied. They would not if they were wise try to imitate the style of those they admired, but study them to learn the vast resources of the English tongue, and to enlarge their own vocabulary by appropriating words with which they were not previously familiar. They would thus learn the various styles of architecture in building up a sentence. One of the greatest of living orators was stated to have got his style from the English poets, and the pathos, humour and passion of declamation of Mr. Bright—(cheers)—had delighted thousands. A knowledge of English like his did not come from genius merely, but had been won by labour. It was not necessary that all their sentiments should be run in one mould, nor that a sermon should consist of one unwieldy sentence, which never ceased to grow until it came to the final Amen. Having spoken of that which was most external, he would now refer to that which was most inward and spiritual. Among the studies which occupied a large portion of their time there was that of dogmatic theology, and while not undervaluing the sciences, he believed there was no study equal to that. For the most part the works of theologians had come from the life and soul of men, and told the story of the deepest yearnings of the race. Made in God's image they might know something of the nature of God and the laws and method of His government. Christ called them his friends not servants, because the servant knew not what his lord did. But a direct vision and intimation of the great objects of faith was necessary also. The revelation made in the life and words of Christ must enter into the substance of their religious thought. No one who understood what the Christian religion was would ever speak as though it were possible to become independent of the Apostles, or of Him. The New Testament might be read in the light of natural intellect, or in the light of the Spirit of God, and it was not until they so read it, they could have the knowledge they required for themselves and for others. Many men could illustrate that by their own experience. They always believed in the divinity of Christ. Their judgment was satisfied, and they believed that He was God manifest in the flesh. They believed it just as in going through a picture gallery they believed that some picture was the work of Murillo or any other great artist, because of the history of the painting given in the catalogue. But an artist goes in and he does not need to be told that the work is the work of a great artist, for he sees the genius in which others only believed through the catalogue. The time was when the artist rested upon the catalogue, but for him evidence of that kind had long become unnecessary. So that belief in the Divinity of our Lord Jesus Christ which rested upon the grand foundation of authority, had been superseded by something far

better. They read the Gospels and they saw God in the face of Jesus Christ. It was as though they had been on the mount with Him, and the splendour which was seen by James and John had not passed away, while the glory they beheld was like that which shone over the mercy seat, the permanent witness of the presence of God. What he wanted to ask them was whether there were not doctrines in the creed of every one of them which had now passed out of the regions of intellectual perception into that of spiritual vision. They could remember a kind of transformation through which the principles of the gospel of Christ passed at their conversion. What he wished to say was that every one of them during their college life should endeavour to secure from God the immediate and supernatural revelation of those great principles which must constitute the strength of their future ministry. It was unnecessary that he should tell them how to do it. Devout, quiet, persevering efforts to see things as they were, fellowship with true Christian men who had lived longer than they had in the presence of God; unfaltering fidelity to every truth and every duty God had made clear to them would be rewarded by a gradual manifestation of hidden truth. Don't ask, said Mr. Dale, for a solution of every difficulty about which theologians have been perplexed, but try and see for yourself the facts universally acknowledged by the church and the truths about which there was controversy. Endeavour to see it as God sees it. Love to God and the human race—entreat God to reveal that to you. Resolve, God helping you, that the simple commonplace truths of Christian faith shall become intensely vivid and real to you. Much might be said of the infinite importance of such immediate knowledge of the unseen to their own personal life, and of the security and stability it would give to their faith and the powers with which it would invest their ministry. There was another reason for asking it. He meant the originality which that kind of knowledge would give to their preaching. To them, he supposed, originality seemed to be the supreme excellence of the preacher. What they would do with the common places when they came to them he did not know. That practical knowledge of the human heart and life they had not yet learnt to appreciate, and they could not understand how men who had only that power succeeded. When he was a student with Mr. Redford, it used to seem to them, for the most part, that there were hardly any sermons worth listening to. (Laughter.) Originality was the pearl of great price for which they were then ready to sell all that they had. They sometimes failed to recognise it where it existed. They had gradually found the cheats out, and discovered that what they thought most valuable was not so valuable. Originality of that kind was within the reach of any man who chose to care for it. It was not the pearl of great price, but was what they alderously called Brummagem jewellery. (Laughter.) True originality was something different from that, but it was not to be acquired by any conscious effort to obtain it. If they wanted to be original preachers let them look at heaven and hell with their own eyes, and listen to the very voice of God, and then tell the world what they had heard and seen. Let them pierce to the heart of things and try to know them as they were, and in that way originality would come unsought. It would become part of their life, and would remain with them as long as they had the open vision of God. It would not wear out after the first years of their ministry were over, while it would command for them the respect of those who were able to form a right judgment upon their power, and would be out of the reach of over-critical hearers. It would assist to accomplish for them the true objects of the Christian preacher. If there was one truth above all others which they should wish to have revealed to them, so that it might become a controlling force, it was the infinite personal relationship which existed between each one of them and Him they wanted to serve. They were His friends, and yet they belonged to Him body, soul, and spirit. They acknowledged that if they came to see it, and if His claims upon them received their full consent, and they surrendered themselves to Him without reserve, they would be in the true way of serving Him faithfully. And they would render Christ and man perfect service when first they regarded His property in them, and though He called them His friends, they would regard themselves as His servants, and be saved from the temptation to make their ministerial work an instrument to feed their personal reputation. Their sole aim must be to win honour for Christ, and to use their powers for no other purpose. The honour which they had to seek for themselves was the honour they had of God through Christ, and the reputation they might win for eloquence, or learning, or sanctity must be by living and working only for Him. They might come to regard Christ's property in them so that they would begin their ministry without vanity. Seek the revelation of Christ's presence with them in His work. Take His own words, "I am with you always, even unto the end of the world"—words which expressed a fact more than a promise, and were connected with the command to make disciples of all nations. When they had the kind of knowledge symbolised by those words they would find that all their ministerial work was transfigured; the burden which would crush them when they met the congregation would be removed, and their heart would leap for joy when they remembered that Christ would meet the congregation with them, and could invest their poor discourse with life. It would be

of no avail for them to preach at all if He were not with them. It was He who must forgive the sins of which they spoke to men, and renew their hearts with all strength for right doing. If they always had a faith in His presence, which the congregation would discover when they knew that Christ was present, the knowledge would help to inspire faith in Him. One of the lessons they had to learn from the late great revival movement was the supernatural character of their work. There might be laws which determine spirituality of character. They had to discover and satisfy the conditions in which the manifestation of His power depends, but after all, the quickening of the souls of men was the work of Christ, and he asked them, God helping them, to make all know that Christ was with them. There was nothing on earth comparable with the work of the Christian ministry to support human weakness in its endeavour to do the will of God, to awaken in the hearts of men the consciousness of their relationship to the eternal God, and to inspire them with faith in the Divine mercy. To exalt and dignify their lives by a knowledge of the mysteries of the glorious future which lay beyond death, was the greatest of all work, and they were called to that work. If they were faithful to Christ and to men and to themselves they would not have to exclaim that their life was all vanity and vexation of spirit, but would thank God that He permitted them to serve Him in this world, which was a perfect preparation for the everlasting glory in the world to come. (Applause.)

The Rev. Dr. PATTON (late of New York), then offered prayer on behalf of the seven students who were leaving on the completion of their college course, and a hymn was sung.

The Rev. W. FARRER, the secretary, then read the report which referred with regret to the deaths of two members of the council, Mr. J. A. Baynes and Rev. C. Dukes. The session commenced on October 1, 1875, with a lecture by the Rev. Professor Thomson, the Rev. Dr. Raleigh being obliged by pressure of other engagements to defer the discharge of that duty to another year. The number of students was forty-two, five lay students and nine students of Regent's Park College had also attended the classes, making a total of fifty-seven students on the college books. The Rev. Canon Tristram, at the invitation of the principal, had kindly delivered a lecture on recent travel and research in the Holy Land. The Rev. Dr. Kennedy, owing to the pressure of other duties upon him, had requested that the duties of his chair might be transferred to other hands after the present session, the council had unanimously adopted a resolution expressive of their regret that Dr. Kennedy felt it necessary to resign, and offering him their cordial thanks for the valuable help which he had afforded—and their hope that as a member of the Council he will still afford the college the benefit of his advice and aid. They recommended to the meeting that both Dr. Kennedy and Dr. Raleigh be appointed honorary professors. The chair vacated by Dr. Kennedy had been offered to and accepted by the Rev. Professor Redford, the combination of the two subjects of Apologetics and Systematic Theology in the hands of the same professor would, they hoped, lead to important advantages in economy of time and arrangement of details. Animal physiology being omitted in the requirements for the B.A. degree in London University, the Council had discontinued, for the present, the teaching of natural science. Three students of the college matriculated at London University in June, 1875. One passed the first B.A. examination in July, and six obtained the degree of B.A. in October, viz., Messrs. Jas. Alex. Mitchell, George Payling Wright, James William Rogers, Thomas Travers Sherlock, Bernard Joseph Snell, and Alexander Strachan. Mr. Alfred William Mummery, a former student, has obtained the degree of D.Sc. in the Edinburgh University. The Pye-Smith scholarship of 1875 has been awarded to Mr. Samuel George Kelly, B.A., who has also obtained one of Dr. Williams's divinity scholarships, and the Pye-Smith prize of 20*l.* has been awarded to Mr. John Davis. Mr. F. W. Aveling, M.A., Sc., has become co-pastor with the Rev. E. T. Prust, at Northampton, and Mr. F. W. Clarke, pastor of Zion Chapel, Frome. Mr. C. R. Gardner, pastor of the church at Falmouth, and Mr. Henry Irving to Snow-hill, Wolverhampton. Mr. A. G. Nicholls has accepted an invitation to Latimer Chapel, Hull; Mr. J. T. Powell, assistant pastor for twelve months to Rev. W. Marshall of Cambridge Heath; and Mr. H. J. Griffin is appointed to service in India, in connection with the London Missionary Society. Others are fulfilling preaching engagements which it is hoped will lead to their ultimate settlement. The village preaching stations continue to be carried on in undiminished numbers and efficiency, and their value as adjuncts to college training can hardly be exaggerated. Reference was then made to the appointment of trustees of Matthew Whitton's Charity, and to the financial state of the college. The current income from voluntary contributions, added to that from endowment, had not been fully adequate to the requirements of the institution, and it had been necessary to expend, instead of funding, a very large proportion of the legacies received, and even to sell out stock to balance the income and expenditure. Latterly, through the deaths of subscribers, the deficiency had been aggravated in spite of the most careful economy. From a statement which had been prepared by the secretary, it was shown that the deficiency averaged 200*l.* a-year, and that 2,300*l.* of legacies had been applied to meet

current expenses during the last eleven years. 2,500 copies of an appeal had been printed and partly issued, and many gratifying responses had been received. A further donation of £25 had been received from the Berman's trustees, but the donations of the year did not compare so favourably with those of last year as the subscriptions did, and there was an apparent retrogression in the number and amount of congregational collections. The council trust that the many faithful supporters of the institution would be stimulated to put forth their influence on its behalf, and place it in a position in which its efficiency would not be hampered by want of funds. In conclusion, the council sought the prayers of all friends on behalf of that college and other training schools.

The treasurer's account was then read, showing that the total receipts had been 3,935*l.* 3*s.* 4*d.*, and the expenditure 4,046*l.* 19*s.* 11*d.*, leaving a balance due to treasurer of 154*l.* 2*s.* 11*d.* (including balance due last year of 42*l.* 6*s.* 4*d.*)

The Rev. Professor Newth then reported on the college studies, and the following certificates were awarded:—

CERTIFICATES OF HONOUR.

First Literary Year—Messrs. G. Postans, H. Price, L. Davis, T. Dixon, A. Howell, F. Relton, J. Thomas.

Second Literary Year—Messrs. J. W. Graham, T. Pearce, H. J. Burton, A. C. Fisher, J. E. Gunless, J. Pether.

Third Literary Year—J. Davis.

First Theological Year—Messrs. J. A. Beard, A. Strachan, B.A., C. Morgan, B. J. Snell, B.A.

Second Theological Year—Messrs. E. Parkinson, G. P. Wright, B.A., H. Holmes, J. A. Mitchell, B.A.

Third Theological Year—Messrs. H. J. Goffin, E. A. Hytch, C. A. Lyon, A. G. Nicholls.

Bennet King Scholarship—Messrs. T. Pearce, Harris (60*l.*), G. P. Wright, B.A.

Kendall Binney Senior Elocution Prize (10*l.*)—Mr. A. G. Nicholls.

Kendall Binney Junior Elocution Prize (10*l.*)—Mr. H. W. Price.

Kendall Binney Composition Prize (10*l.*)—Mr. S. P. Wright.

John Wardlaw Missionary Prize—Messrs. H. Goffin, A. Strachan, B.A.

Clapham Elocution Prize—A. Mitchell, B.A.

Selwyn Prize (10*l.*)—Mr. E. A. Hytch.

Selwyn Second Prize—Mr. A. C. Nicholls.

Gifts of Books from Selwyn Fund—Messrs. E. A. Hytch, A. G. Nicholls, Goffin, Lyon, Rogers, Powell.

The Chairman said after the excellent address delivered by Mr. Dale, it was unnecessary that he should dilate on the importance of that institution which seemed to him to have as great a claim upon them, as any other institution. But its present income was inadequate, and efforts were being made to increase it. He thought that appeals should not only be made by pastors, but that laymen also would assist them. The college was otherwise in a prosperous state, owing to the way in which the chairs were occupied by the professors, and the students were chosen with care.

Mr. DALE, being obliged to leave for Birmingham, expressed the pleasure he had in taking a part in the meeting, and his ardent hope for the prosperity of the institution.

The Rev. R. D. WILSON in moving the adoption of the report said it had given him unqualified pleasure, and they felt there must have been a great deal of honest conscientious work, and that the success achieved in the present augured well for the future. Colleges were one of the great institutions of the day, and it might be supposed would be supported to the full extent. The professors were entitled to the thanks of the constituency for the way in which they had discharged their duties. New College had done good service to the churches, and would do more good service in the future in sending out a race of holy, cultured men to benefit mankind.

The Rev. H. BACHELOR seconded the resolution.

Rev. ROBERT HARLEY (Mill-hill) moved a resolution appointing the council, which was seconded by Rev. S. PEARSON (Liverpool) who said in reference to the deficit he thought there should be less trust in friends dying and leaving legacies and more trust in friends living. There was, he believed, a vast amount of latent sympathy which might be evoked in its behalf.

Rev. J. G. ROGERS moved a vote of thanks to the auditors, and said he thought the churches of London did not take the interest which they ought to take, and which the churches of Lancashire took in their colleges. And they did not care to have students in their pulpits, which was an injury to them and to the college. Perhaps it was because there was too little local unity in London and the interest was divided. But that college was the college for their body in London, and if the churches would only support it as they ought they would have efficiency there, and be able to do what ought to be done in the way of extension.

Rev. JOHN GRAHAM seconded the resolution and said it was not creditable to the constituency that there should be a deficiency, and he thought the deacons of churches should take a deeper interest in it.

Rev. W. FARRER proposed and Rev. Prof. NEWTH seconded the appointment of the trustees of Whitton's charity, and the latter gentleman also proposed a vote of thanks to the chairman, which was seconded by Rev. Dr. KENNEDY and carried unanimously. The meeting then terminated with the benediction.

UNIVERSITY COLLEGE.

On Wednesday afternoon, Mr. Goschen, M.P., presided at the distribution of prizes won by students of this college in faculties of arts and laws and of science. The report showed that the number of students attending the classes of the above-mentioned subjects during the past session was 499. Comparing the numbers of the students in the same department of the college with last year, the figures show that there was a decrease of sixty-five. This decrease related to the department of the fine arts.

The prizes were then distributed. Ricord's Scholarship in Political Economy, won by W. Noel Woods, of London. Andrews Entrance Prizes—Hugh C. Bourne, of Norwood, classics; equal, W. H. Hill, of Walthamstow; R. B. Yardley, of London, science; T. F. Althans, of London, J. R. Heady, of Trowbridge, modern languages, with one classical. Andrews Prizes, second year's students—First prize 50*l.*, awarded to H. Pearce, of Maidenhead; second prize, 40*l.*, to E. C. Randall, Southampton. First year's students—First prize, 30*l.*, to T. A. Russell, of London; second prize, 25*l.*, equal—T. F. Althans, of London, F. J. R. Hendy, of Trowbridge. Physics, first prize won by Herbert Pearce, of Maidenhead; jurisprudence prize awarded to Pasco Dapne, of Hagley; Latin composition prize won by F. C. Montague, of Twickenham; Greek, first prize awarded to E. C. Randall, of Southampton; English, the composition prize won by L. Tucker, of London; French composition and literature prize awarded to T. F. Althans, of London; German, the Hermann silver medal won by Herbert Pearce, of Maidenhead; mathematics, the Meyer de Rothschild Exhibition, 50*l.*, awarded to Sidney White, of London, of the senior class, higher division; lower division, the first prize medal awarded to F. L. Teed, of London; architecture and fine art, senior class, Donaldson's silver medal won by W. Murray, of Carlisle; history, prize awarded to C. Eardley Wilmot, of London; political economy, prize taken by Miss Ada H. Bigg, of London; Constitutional law and history, prize awarded to Hugh W. Elcan, of London; Fine Art, 10*l.* and silver medal awarded to Miss Eliza A. Lemann, of Bathampton, for painting from life; £5 and a silver medal were also awarded to Miss Ellen M. Woods, of Cardiff, for drawing from life. The prize for anatomical drawings was taken by Miss Ellen M. Busk, of London. In fine art anatomy, the prize was awarded to Miss Ellen M. Woods, of Cardiff; and certificates were granted to Miss E. M. Wild of London; Miss Susan M. Burnett, of London; Miss Christiana J. Powell, of London; and Miss Matilda A. Bigg, of London.

Mr. GOSCHEN remarked that in the long list of prizes which had been gone through there were names, not only of persons living in various parts of the United Kingdom, but of successful students from their colonies. He was particularly interested to see that the ladies had distinguished themselves in the classes of fine arts, and had also taken prizes in political economy and Roman law. These were studies which were not always pursued by ladies. He rejoiced especially with regard to political economy, to see that they took that up. It appeared to him that men far too much neglected political economy in these days. This study in many of the larger colleges of the kingdom, was taking a firm root, and the knowledge of this valuable science, when fully developed, would tend greatly to the advantage of the country. He congratulated most heartily those present who had been successful in obtaining prizes.

On the motion of Sir F. GOLDSMID, M.P. seconded by Mr. J. BOOTH, a vote of thanks was given to Mr. Goschen for presiding and distributing the prizes, and this terminated the proceedings.

SPRING HILL COLLEGE.

The annual meeting of the subscribers and friends to this institution was held on June 20, in the College Library, Spring Hill. There was a numerous attendance of ladies and gentlemen. Ma J. BICKERTON WILLIAMS presided, and delivered a short address. Mr. F. KEEF then read the treasurer's report, which stated that the receipts for the year were 2,688*l.*, and that there was a balance in hand, after deducting the expenditure, of about 23*l.* The report, which was read by the Rev. F. STEPHENS, the hon. secretary, stated that Mr. Fernie had left the college for ministerial work in Adelaide. Two students who had temporarily withdrawn had, with approval, returned, and two had been received. Several applications for admission had been made; some of them had already been approved, others were awaiting consideration, and the committee hoped that the next session would open with an encouraging increase in the number of students. Mr. Lucas matriculated in the honours division at the London University at the examination held in January, 1876, and the students in general had shown exemplary diligence in their work throughout the year. The finances of the college were in a satisfactory state, and a large increase had taken place in the number of subscribers. The question of sending approved students to Oxford to pursue their literary and general studies, and to graduate, had been deferred. Mr. PIDDUCK proposed, and the Rev. J. CLARKE (Walsall) seconded, the adoption of the report, which was ordered to be printed and circulated. The Rev. J. SHILLITO proposed, and the Rev. A. W. POTTS (Crewe) seconded, a vote of thanks to the treasurer, who, in responding, referred to the large

increase of subscribers, and expressed a hope that ere long the increase of funds would enable them to double the number of students. The Rev. JOHN NAYLOR (Calcutta) proposed a vote of thanks to the examiners and to the donors of prizes. The resolution was seconded by the Rev. C. S. SLATER (Nottingham), and adopted. The Rev. R. VAUGHAN PRYCE moved a resolution commending the college to the sympathies of the Congregational churches in the midland counties. The committee for the next year having been elected, Mr. R. W. DALE moved, and Mr. J. A. COOPER seconded, a special vote of thanks to the secretary and a similar compliment to the chairman brought the proceedings to a close.

At the subsequent dinner, at which Mr. Williams again presided, Dr. SIMON, in responding to the toast, "Success to Spring-hill College," said he had attended seven sessions, and the last was to him one of the most pleasurable and successful that they had had since he had been at the college. (Applause.) He trusted that the future would show that the work they were doing at the college was one which would stand the test of examination—the future could alone show. As far as the teachers were concerned, the only fair test by which they could be judged was the opinions of those who had studied under them, and especially the opinions of those who had spent years in the ministry after having studied at that college. Mr. R. W. DALE, in proposing "The Visitors," explained the cause of absence of the Baptist ministers of Birmingham, who were attending an important meeting in connection with their churches at Leamington. The Rev. Mr. THORBURN (Presbyterian), whose name was coupled with the toast briefly responded.

In the evening the library was crowded by a most attentive congregation to hear the annual address to the students, which was delivered by the Rev. Dr. PULSFORD, of Glasgow. The subject which he chose was "The importance of certainty of faith in the Gospel to those who are engaged in the work of the Christian ministry, to meet the tendencies of the present age to scepticism on the one hand and to superstition on the other." The deepest interest was manifested in the whole discourse. A cordial vote of thanks, proposed by the Rev. Dr. DEANE, and seconded by Mr. LAWRENCE, the senior student, was presented to Dr. Pulsford, and the proceedings of the anniversary closed with the benediction, pronounced by Mr. R. W. Dale.

AIREDALE COLLEGE.

The annual meeting of this college was held on Wednesday at Bradford; the Mayor (Mr. W. Sutcliffe), presiding. The college was opened in the present building in March, 1834, and this was the last meeting to be held there, the new building which is in course of erection at Heaton being almost ready for occupation. The annual report stated that the old building and grounds had been sold on satisfactory terms. The financial statement showed the income to be £1,086. 0s. 5d., and that there was a balance of 35s. due to the treasurer. The new college and ground at Heaton had entailed an expenditure of £28,679., but nearly £6,000. had been realised from the sale of surplus land; so that the actual outlay would be reduced to £23,000. At the opening of the proceedings Mr. C. H. BRADBURY, the senior student, read a paper on "The province of reason in regard to revelation." He was followed by Professor SHARER, who delivered the annual address to the students, his subject being, in view of the approaching holidays, "The Long Vacation." Mr. R. YATES then moved:—

That this meeting deeply regrets that Dr. Fraser feels himself unable to continue his valuable services on the professional staff of the new college, in accordance with the wishes of the committee, but assures him, on his retirement from the presidential chair, of its sincere respect for his personal character and abilities, and its gratitude for the important services he has rendered to this institution during the period of his connection with it.

He said he felt that they were losing the services of a very old and valuable servant of the institution, a gentleman who had served it faithfully and well, who had gone through all the difficulties of the institution, and kept its character untarnished, and who bore a high character, not only as president of the institution, but as a Christian gentleman moving among their churches in the West Riding. (Cheers.) They knew the services he had rendered both in a religious and also in a political point of view. He had on many occasions given valuable assistance on points of controversy, and he hoped that in the future the institution would afford him opportunities for the further display of his abilities in the cause of the Church of God. (Applause.) Mr. J. S. WILSON seconded the resolution, which having been adopted, the Rev. S. DYON read the report. It stated that the number of students in the college during the year had been fourteen. The smallness of the number was no doubt owing in part to the unsettled and transitional state of the institution. In the meantime the churches were suffering considerable inconvenience, as the demand for the services of the students as preachers very frequently exceeded the means of supply. The new building was rapidly approaching completion, and it was not intended that the students should return to their old quarters at the close of the vacation. The Rev. G. LORD (Liverpool), at the request of present and former students, presented Dr. Fraser with a memorial of their sincere appreciation of his labours at the college. The memorial consisted of an illuminated

address in the form of a book, elegantly bound in red morocco leather. The address is couched in the following terms:—

The Rev. Daniel Fraser, M.A., LL.D., Principal of Airedale College.—Rev. and dear Sir,—We, the present and former students of Airedale College, would take the opportunity of your retiring from the President's chair to express our sincere appreciation of your Christian character and thorough consecration to the service of the Church of Christ. Permit us also to acknowledge our deep obligation to you for the efficient and ready assistance you rendered us during our college course. We would likewise assure you of our high regard for your intellectual endowments, and bear testimony to your fidelity in the discharge of your official duties. Assuring you of our sympathy and prayers, with best wishes for your future welfare, we are, rev. and dear sir, yours affectionately. (Here follow some seventy names.)—June 21st, 1876.

Dr. FRASER expressed the very high regard in which he held this mark of confidence and esteem. The larger portion of his life had been spent in connection with Airedale College. He hoped that God's blessing would rest upon the institution, and that the students would walk worthily in the footsteps of those who had gone before, so that their connection with the college would be a source of gratification to all who wished for its prosperity and usefulness. (Applause.) Mr. J. S. WILSON, in the absence of Mr. Titus Salt, the treasurer, read the financial statement, from which it appeared that the receipts for the past year amounted to £1,086. 17s. 9d., and that there was due to the treasurer 43s. A resolution, empowering the transfer from the investment fund to the general account, above alluded to, was passed. The report of the examining committee, which was next read, was of a very satisfactory character. Dr. Mellor, the Rev. F. Bolton, B.A., and the Rev. R. Bruce, M.A., were the examiners. The Rev. BRYAN DALE moved the adoption of the report, which was seconded by Mr. MILLIGAN, and carried. The appointment of officers and the passing of a number of votes of thanks followed.

Correspondence.

THE EDUCATION BILL.—MR. RICHARD'S AMENDMENT.

To the Editor of the Nonconformist.

SIR,—Allow me to call the attention of your readers to the great importance of the amendment of which the hon. member for Merthyr has given notice, and which he proposes to bring forward on the motion for going into committee on Lord Sandon's Bill. It is to the following effect, as given in your last number:—

That in the opinion of this House the principle of universal compulsion in education cannot be applied without great injustice unless provision be made for placing public elementary schools under public management.

Surely it is time that a decided stand were made, so that the views of those who uphold the principle of national and unsectarian education may be understood by the Legislature and the public, even if they can do no more than utter an indignant protest against the perversion of equity and religious equality which underlies the Government bill. Of course, it will be said that Mr. Richard's resolution is a mere truism, too abstract in its terms to commend itself to the approval of Parliament. In my opinion it is both timely and necessary, at a time when words seem to have lost their meaning, and when priestism is demanding to have more money without State control in the manipulation of elementary education—compulsion applied by law to drive children into schools which are managed by the clergy and who are the instruments of teaching sacerdotal dogmas against which the intelligence of Englishmen revolts. How great is the need for our principles in respect to the education problem being clearly and forcibly stated, may be gathered from what is said in the last number of the *Guardian*. That respectable High-Church organ complains that "the Nonconformist grievance on the religious question" is again to be brought forward, and asserts that "men are beginning to be weary of the narrow 'sectarianism' which rules all their policy." Such a misrepresentation of the case is truly amazing, as the statement of a few unquestioned facts will prove.

It will be remembered that the Education Act of 1870 made provision not only for school boards and board schools, but also that all schools which were not subject to such jurisdiction, though they derived a large part of their support directly from Parliamentary grants. To enable such schools, mostly denominational, to meet the impending change and especially the competition of board schools, the Act of 1870 increased the grants so that they might reach one-third of the entire cost, and then by the adoption of the time-table clause they became "public elementary schools" under the Act. School boards were empowered to pass by-laws enforcing attendance at school within their

district—with what results we all know. Outside these districts no machinery for such a purpose was created. Consequently we have the phenomenon of half empty schools in the country parishes, so that according to Canon Girdlestone there is accommodation for 1,300,000 children which is not used. Such an evil undoubtedly required a remedy. It was impossible that compulsory attendance could long continue to be enforced, and successfully enforced, in towns, and be altogether ignored in rural parishes.

The most equitable plan in the estimation of Liberal politicians would have been the creation of school board districts throughout the country, over which representative boards should exercise jurisdiction, enforcing attendance and supplying school deficiencies at the cost of the rates. There is an undoubted present difficulty in the application of this fair remedy, owing to the repugnance of rural ratepayers to grant a rate for such a purpose while so many empty schools existed. Thus the plan of universal school boards has not grown very rapidly in public favour.

Lord Sandon has propounded his plan for meeting the emergency—viz., indirect compulsion, and constituting at the will of the ratepayers boards of guardians as an authority for enforcing attendance, and paying the fees of indigent children, and enabling such boards to delegate their powers to committees of those outside of themselves. If his lordship had at the same time proposed that these schools should be converted from denominational into truly national schools under popular management, there would have been less objection to his scheme. Not only does he not do this, but he proposes that in respect to the poorer schools the Parliamentary grants shall be doubled—that is, that the State shall supply two-thirds of the cost of schools—the other third being made up of school pence. The effect of this scheme is, as you have already pointed out, to perpetuate the denominational system, and to give it a secure monopoly in thousands of parishes. In consequence of this augmented grant, the population of our rural districts, a very large proportion of whom are Dissenters, will in future be debarred from all choice of schools, and will be obliged to have their children trained in such as are affiliated to "The National Society for Promoting the Education of the Poor in the Principles of the Established Church." Yet if Dissenters kick at this glaring injustice they are forthwith denounced for their "narrow sectarianism!"

At this point Mr. Richard's resolution comes in to put the matter on the right footing. He says that if compulsion must be applied, it must be in relation to schools which are under "public management," and not controlled by the clergy of the Established Church and the National Society at their back. To oblige children to go to these denominational schools, thousands of which are mere seminaries for teaching Ritualist dogmas, and in which the conscience clause is a mere sham, is a cruel wrong. Moreover it seems that the National Society and its supporters are at the present moment, as appears from a resolution passed at the recent meeting, actually protesting "against all attempts to obstruct the liberty of religious teaching," or placing "under pecuniary disadvantage public elementary schools connected with a religious denomination"—that is, the Established Church. In other words, the National Society wants, and is to have, more public money, and demands that it shall teach what it pleases. Surely if we had not a State Church this claim would be perfectly monstrous; and if it concerned the Roman Catholics and their clergy on the continent, Churchmen here would be forward to denounce such audacity. This is what Mr. Richard and those who support him, however few they may be, can effectually expose. If the clergy only wanted to promote education, they would cheerfully accede to the claim of the hon. member for Merthyr that these "public elementary schools" should be placed in such "public management" as would make them suitable for the instruction of all children, irrespective of denominational differences. But they repudiate all interference with their management while they clamour for more public money.

It has been truly said by the *Morning Post*, in an article supporting, or rather going beyond the Government Bill, that the present educational contest is more keen than in 1870, the issues more vital, and the principles now at stake of lasting moment to the religion and culture of the children of this country. Yes, the question is whether the denominational system shall gradually meet its natural fate and merge into a truly national system fair to all; or whether, so far as country districts are concerned, the priest party shall be elevated by in-

creased State support, into a position to exercise a complete monopoly in the education of the rising generation. If this be done, it will be owing to the faithlessness of the Liberal party and its leaders. What they are thinking of I cannot say, nor, apparently, can any one else. What I can justly say is this—that from the utter apathy, or neutrality, or worse, of the Liberal leaders in this matter, it might be supposed that Nonconformists were their political foes, and this dominant priesthood, which has nearly all the rural schools in its clutches, their zealous friends. Is it not the height of presumption for Dissenters to think that they should have a choice of schools—that they ought to have a better safeguard against the training of their children in Ritualist mummeries than a delusive conscience clause—that they should actually call in question the wisdom of selecting boards of guardians, or their delegates, the parson and his curate, to direct the children of Nonconformists into these clerical schools, and to fine them if they refuse to go?

How obsolete appear to be the noble principles in reference to education enunciated in your columns last week in that excellent letter from the pen of the Rev. W. Arthur. That distinguished Wesleyan minister expresses his unbounded wonder "that statesmen should set themselves to make national education an instrument for strengthening sectarian exclusiveness, and of training the clergy of different denominations to grasp at national money." Mr. Arthur ventures to think that our statesmen ought to deal in common fairness with the denominations that cost the country nothing, and do not want to cost it anything, but to save it much. To tax these denominations for purposes that are often directed to their own extinction, is not wise for Churchmen any more than it is helpful to that good feeling and mutual support which all denominations of Protestants ought increasingly to cultivate." These are wise words. How far will they be acted upon by our Liberal leaders? Mr. Richard reasonably says, now that compulsion is about to be applied, and a large number of denominational schools are to be thrown almost entirely upon public support, that the time has come when these so-called "public elementary schools" ought to be placed under some sort of public control. Swayed by sectarian prejudices, always ready to uphold the strong State Church against weak Nonconformity, Parliament may shut its eyes to this incontestable principle, disdain to recognise any grievance, and refuse to be guided by a spirit of equity in the matter. Well, at least Mr. Richard and the friends around him can utter a solemn protest against this wrong, which is tolerated on the same ground that a State Church is tolerated—because it is too strong at present to be successfully assailed by those whose principles are utterly opposed to its continuance. In conclusion I venture to express an earnest hope that Nonconformists will avail themselves of every means of showing their hearty approval of the amendment which Mr. Richard will bring forward on the next stage of Lord Sandon's bill, and spare no effort to give him their active support.

I am, Sir,

RELIGIOUS EQUALITY.

JUSTICE FOR NONCONFORMISTS.

XVI.

To the Editor of the Nonconformist.

SIR,—By far the most valuable contribution that I can make to the difficult task of suggesting a method by which the property of the Established Church can be dealt with, without the slightest wrong or injustice to any existing interest, is by directing the earnest attention of your readers to a small work entitled, "The Parish in History." It is written, I believe, by a barrister and a High Churchman. Its ability and its value are in an inverse ratio to its size. If it had been written by Mr. Gladstone, to prove the right of the inhabitants of Italian parishes to have a voice in the appointment of their pastors as against the bishops and other high functionaries of the Church of Rome, not England only, but Europe would have rung with the praises of the man who had stood up to vindicate the claims of so-called inferiors against the usurpations of their so-called superiors. But the author of the "Parish in History" only stands up for the spiritual rights of such people as tenant farmers, small shopkeepers, and even, it may be, agricultural labourers in English parishes; and so it is no matter of surprise to me at least that the work is all but unknown, and that it should have been denounced by the agents and admirers of the Church Defence Society. It is only by what I look

upon as a fortunate accident that this little book has come into my hands.

I trust that I may ask you to reproduce in the Nonconformist the whole of the extracts, which I enclose:—

THE PARISH IN HISTORY. APPOINTMENT OF PRIEST INCUMBENT.

A manor has been defined as the jurisdiction and royalty incorporeal within a certain extent of land. This land was generally, if not always, co-extensive with the parish, that ancient district existing from time immemorial, possibly under the name of *civitas* on the arrival of the Saxon in this island, and in which district, at later times, the lord of the manor and the parish priest have represented the earl and the bishop in the county. But it must be recollected that though administrative and judicial powers were in the lord and the priest, the powers of legislation and taxation were in the parish *folkmote* or vestry; the jurisdiction and royalty in the lord was not an absolute power.

When the lord wished to alienate part of his land he subinfeudated a district, and thereby created a manor within his own, in which his own rights to suit and service from the commoners (suit to his court in litigation and military service in his muster) were reproduced subject to appeal in court and obligation in muster to himself as superior lord, as he was himself liable to be overruled by appeal to the sovereign. This erection of subinfeudation manors was put a stop to in the reign of Edward, the first from the Conquest, by the well-known statute of *Quia Emptores*; but the manorial subinfeudations previously created still exist, and are distinguished in the parish municipalities as townships or liberties.

It has been commonly asserted and believed that lords of the manor built churches in their own manors for the convenience of their own tenants, and that parishes thus came into existence coextensive with manors; we have never credited this. Without doubt the parish, whether as a municipal or ecclesiastical district, is of much earlier date than the manor, and it was simply a matter of convenience that the jurisdiction of the lord was coextensive with the parish, the ancient church was a chief public edifice in the parish, and in its original design not for public worship only; indeed, not improbably, some similar building existed in Pagan times; in a Christian community the tower served for purposes of security, whether in defence or detention, or as a watch tower, the nave served the purposes of a town-hall, whether for business or amusement, the chancel alone and the ornaments thereof would be under the charge of the priest and the sacristan, who entered the chancel at their own discretion through a private door. The wardens of the parish had all control in the nave and charge of Church goods, to wit, the parish arms, records, and other secular goods kept therein. We believe parish churches to have been erected by the labour and money of the lord and his commoners, voted by the *folkmote* or vestry, as they have been till within the last ten years past kept in repair by the same supplies. Of course the lord's share in their assessment would be larger in proportion to his larger share of land and other valuable rights in common with the inhabitants.

The same misconception which has supposed the church to have been erected at the cost of the lord, has presumed that the erection of the church by the lord has given him, in perpetuity the right of appointment of the priest incumbent. We believe the one presumption as mistaken as the other; as the lords and his commoners had erected the building, so the lord and his commoners would appoint the curate, but while in the first instance his right of patronage or presentation of a clerk to the cure would be in common with the parishioners, his influence in the election would be proportionate to his power and position among them; in many cases the parishioners would fall gradually into the habit of appointing whomsoever the lord nominated, and in time his nomination would become donative; a right of patronage or presentation would be left in the lord, which right he could dispose of as an incorporeal hereditament separate from his land and manorial rights. The right of election in the parishioners has survived only in those parishes of which, since the late election of a parish priest in Clerkenwell, a list has been published throughout the length and breadth of the land exciting the ire of all "respectable" and "orthodox" Church people.

We think these good people entirely wrong in their anger, and that the appointment of the priest by popular election is really an ancient right, once universal and not now so because extinguished in the majority of parishes by the parishioners' acquiescence in the monopoly of the appointment by the lord, or by bungling Parliamentary legislation. Our readers may require some explanation of the last expression. Until 1836 this popular right of election existed in our ancient boroughs, which historically are free towns, communities exempt from any seigniorial jurisdiction. In these communities the right of election and presentation of the priest incumbent was in the mayor and his council, who were in fact the executive committee of the parish; but the Municipal Corporation Reform Act required that "every advowson and every right of presentation in any municipal body corporate, shall be sold in such manner as the Ecclesiastical Commissioners in England shall direct, and the proceeds of such sale shall be paid to the treasurer of such borough." An enactment of which the Simeon Trustees made good use to serve their own purposes, having purchased the greater part of the municipal patronage thus forced into the market; thus transferring popular election to nomination by a sectarian oligarchy, a board of partisan trustees, and dealing a decisive blow to popular rights in parishes.

To exemplify how naturally in country parishes the right of popular election would subside into an irresponsible nomination by the lord (in modern parlance the "squire"), we need only quote from Sir Walter Scott's "Heart of Midlothian," where Davie Deans hopes that the call of Reuben Butler to Knockarlie, has been unanimous on the part of the parishioners, "an harmonious call ye ken, Reuben." "I believe," said Captain Knockunder, "it was as harmonious as could be expected, when the half of the podies were clavering Sassenach and the t'other skirling Gaelic like samaws and clackgoose before a storm; and as to its being an unanimous call, I wad be glad to ken fat business the carles have to call anything or onybody but what the duke and myself likes."

It is impossible not to see that the author of these extracts is a deeply-learned man, and that he is thoroughly master of his subject. I believe the facts which he brings forward are simply incontrovertible. At any rate I know of no attempt to disprove them. What, then, is the inevitable conclusion to be drawn from them? To my mind it is this—that the endowments of the Church were not given originally by kings and nobles exclusively, but by the parishioners of the respective parishes as a body corporate, or commune. The churches and churchyards, the tithes and glebes, are the property of the parish, or commune; and they are held in trust by the clergy of the Established Church for the spiritual benefit of the whole of the parishioners, irrespective, since the passing of the Toleration Acts, of the religious denomination to which they may happen, exercising their rights as Englishmen, to belong.

When the bulk of these endowments was given a thousand years ago by the communes, it was given for the maintenance and propagation of the only form of Christianity which was practically in existence. And I think your readers will agree with me that when Parliament in the 16th century forbade the employment of the revenues of the various communes of England for the maintenance of the doctrines and worship of the Church of Rome, it was a grievous and a shameful wrong to the representatives of the original donors of the property to bestow it for the exclusive use in every parish of one particular church, or denomination—the one now known as the Church by law established. Let then—after all life interests have been provided for—the ancient Church property in every parish be given back to the parishioners as a body corporate. To them, and to them only it rightly belongs, as the "Parish in History" abundantly and irrefragably demonstrates. And let them deal with that property as Almighty God and a Christian conscience, of which I for one will never deny Dissenters the possession, shall dictate.

I do hope with all my heart Nonconformists will take a high line in this matter. So far from their wishing to deprive Churchmen of their rights, it is upholders of the Establishment who are depriving Dissenters of theirs. I would to God I could make my voice heard through the length and breadth of the land in showing the sinful injustice and oppression of depriving Dissenters, through miserable Acts of Uniformity and State legislation, of the endowments for religious purposes to which they have quite as good a moral claim as any lordly patron, or bishop, or rector in the land. They are endowments which their own forefathers helped to contribute and bestow, and yet of all benefit from which their descendants are deprived, unless they will do violence to their consciences by subscribing to the Articles and formularies of a system to whose use the original donors would have stood aghast, had any seer assured them they would one day be devoted.

Let every Nonconformist in England be made acquainted with this simple fact, and let him know that it is a Ritualistic rector who in his love of justice and truth and honesty tells him so, that every day that the Church of England continues to exist as a State Establishment, a deep injury and grievous wrong are being done to him. He is wrongfully deprived of his share in the enjoyment of the control of property and endowments given and bestowed by his own English forefathers. In conclusion, let me beg of you not to lose heart in your glorious struggle. The world and its great ones may be indifferent or against you, but you have God and holy justice on your side, and that is enough.

A HIGH-CHURCH RECTOR.

THE CHRISTIANS IN TURKEY.

To the Editor of the Nonconformist.

SIR,—The letter of Mr. J. Lewis Farley, the Secretary of the League in aid of the Christians of Turkey, which appeared in last week's Nonconformist, will, we cannot doubt, not only lead many to attach their signatures to the memorial about to be presented to our Foreign Secretary, praying his lordship to abstain in the interests of peace from giving any support, moral or political, to the Turks, but will also stir up not a few to join the League in Aid of the Christians in Turkey. Our distinguished historian, Mr. E. A. Freeman, who has lately returned from Turkey—and is, therefore, well acquainted with the nature of the struggle going on there, and the sufferings of the Christians in Herzegovina—made this earnest and heartstirring appeal on their behalf in a contemporary paper two months since:—

It is not every day that we can give to martyrs. The noblest struggle that man can wage, the strife between

right and wrong, between freedom and bondage, between Christendom and Islamism, is now going on among the mountains of Herzegovina. Men fighting for their faith and freedom without help from any Christian Government, have like the heroes of old, waxed valiant in fight, and turned to flight the armies of the aliens. . . . It is for the families of these men I crave help; I crave it for helpless beings who are in truth confessors of their faith. I ask of them who never knew what it was to lack a morsel of bread to send help to those who are driven to lack bread by their unshaken constancy in our common faith. . . . It is for men and women who have hearts to show themselves as individuals better than the Governments under which they live by giving steady help to sufferers who are, in truth, the martyrs of Christendom!

As to the Turkish Government, if the Softas have learned wisdom from the past history of Turkey, and the rule of the new Sultan be distinguished by enforcing just laws and granting to all their just rights and privileges without distinction between Turk and Christian—which you, Sir, seem to hold out to our faith and hope—then we may expect to see a different conclusion to the Eastern Question, and to the future of the Ottomans, from what many earnest Christians and thinking men have been led to predict. For I read the following words in a book now lying before me, entitled, "Lectures on the History of the Turks in its relation to Christianity," which was published so long ago as 1853, by the learned author:—

Many things are possible, one thing is inconceivable: that they should as a nation accept of civilisation; and, in default, that they should be able to stand their ground against the encroachments of Russia, the interested and contemptuous patronage of Europe, and the hatred of their subject population.

And this seems to the conviction of Mr. Freeman and of the League in Aid of the Christians in Turkey at the present time.

Yours respectfully,

H. KIDDLE.

Bristol, June 26, 1876.

THE LATE SIR RICHARD HANSON AND THE REV. T. BINNEY.

To the Editor of the Nonconformist.

DEAR SIR,—The late Chief Justice of South Australia, Sir Richard Davies Hanson, left behind him among his papers the accompanying "In Memoriam" of the Rev. Thomas Binney. You may think, as I do, that it is worthy of publication. The two friends had diverged greatly from each other in religious views, but the critical spirit in Sir Richard Hanson is accompanied by esteem and even reverence. His estimate of Mr. Binney is none the less valuable that it comes from one whose published opinions are opposed in many respects to the common Christian belief.

I remain, yours very truly,

JAS. JEFFERIES,

Congregational Minister, N. Adelaide.

North Adelaide, South Australia,

April 20, 1876.

In the May number of the *Contemporary* there is an article on the late Thomas Binney which has revived many of my old recollections of him, and perhaps a record of these may not be uninteresting to your readers.

I was a member of the Weigh House congregation at the time of his entering upon the ministry there, and had been indeed from my childhood—and I well remember his probationary sermons; they were greatly admired, but there was not wanting a vague feeling of uneasiness in some of the old members at a style of thought and a manner of delivery to which they were altogether unaccustomed. And there were one or two among them who never quite overcame this feeling, for the manner was entirely unconventional, and the thoughts, though orthodox, did not run in the old groove—Mr. Binney, though holding and teaching "high" doctrines, teaching them after a fashion of his own. Of the manner, or rather I should say of that aspect of the manner, which rather shocked these good old gentry, some idea may be formed from the circumstance that one warm summer's afternoon—for at that time the old practice of afternoon sermons was kept up—Mr. Binney, who according to the precedent of the place, wore a gown, stopped and said, "I can't preach comfortably in this, I must take it off," and accordingly did so, and went on with his sermon. But after all his unconventional manner was only the result of his being entirely possessed by the matter of his discourse, and of his endeavour to make his hearers feel and be influenced by the views he was attempting to inculcate, and there can be no doubt his sermons were all the more effective on that account.

The characteristic of his preaching at that time, as it appeared to me, was an attempt to find a rational basis for the scheme of salvation. He never apparently could bear to conceive of the Divine decrees as arbitrary, and this was partly the cause of the dissatisfaction to which I have alluded. It was necessary for him, not, indeed, to discover the ultimate reason and ground of the nature of man and the existence of evil and its ultimate and irremediable consequences, but to show how they were or might be consistent with

the Divine perfection, and form part of an intelligible system. I well remember one sermon in which he was referring to the objection against the goodness of God in creating, or permitting the continuance of, fallen human beings who necessarily must violate the law, and so become liable to its infinite penalties. He said, in substance, that it was very possible that men were better off under the present dispensation, in which, though sin was no doubt inevitable, a means of escape had been provided from its consequences, than they would have been if Adam had not sinned—for then would always have been the liability to err without any means of averting the punishment. There was, of course, nothing novel in his fundamental idea that there was in the nature of things an essential connection between sin and punishment which even God could not sever without some adequate satisfaction; but he made it new to his hearers by the varied aspects in which it was presented, and the manner in which it was illustrated and explained.

I remember thinking at this time that there was a tendency in his opinion to something like Arianism. Not that he doubted the Divinity of Christ, which, on the contrary, he always asserted with emphasis; but there appeared to be a recognition, if I may so express it, of a mysterious subordination of the Son to the Father inconsistent with the ordinary definition of the orthodox, and certainly inconsistent with the language of the Athanasian Creed. But, though this was the impression made upon myself and more than one of my friends at the time, it is possible that, had he been questioned on the subject, he would have explained it in language so as to make it coincide with the orthodox doctrine.

But that which made his preaching and his companionship so valuable was not his doctrines, but the manner in which they were taught, and the free intelligent attitude in which he approached and taught his hearers to approach all questions—and especially his inculcation of the virtues of manliness, self-respect, and a courageous adherence to the right assured conviction. No doubt all was to be done "as ever in the Great Taskmaster's eye," but reverence was never to degenerate into servility, nor fear of results to clog the search for truth. I have always felt that there is no single person to whom I am as much indebted, and from whom I have learned so many lessons worth remembering, as Thomas Binney, and, though for many years separated from him by distance and latterly widely differing from him in opinion, I have always valued and prized myself upon his friendship.

I need scarcely say that with him the Bible was the sole foundation of religious knowledge, and the ultimate test by which all systems were to be tried. His reverence for it was intense, and he appeared thoroughly to enter into its spirit and meaning. His reading of many parts, notably of Paul's Epistles, was about equal to a commentary, and seemed to light up obscure and difficult passages with a new meaning, and whatever he read had life and meaning breathed into it. And yet he was fully aware of the existence of the various questions which have been raised as to its origin and authenticity, and the objections urged against various portions; and many of these he was quite prepared to admit, without however in any way abating his belief in its verity. But I do not think that he ever in his later life fairly faced the whole questions. I was under the impression that once having honestly and conscientiously to the very best of his judgment worked out the question, and having satisfied himself that the Bible was the Word of God, and the evangelical and the true conclusion to be deduced from the Bible, he rested upon this conviction, and did not think it needful to repeat the process. Having, before erecting the fabric of his life and labours, carefully examined the foundation upon which they were to be built, and having ever afterwards found it sufficient, he was not disposed to disturb the building for the sake of removing the basis. Whether with his conspicuous fairness of intellect and fearlessness of consequences he would have attained the same convictions had he commenced his studies at the present time, may be a question, but after having rested upon the foundation he had chosen for so many years, and having proved its sufficiency in many seasons of trial and perplexity, he practically felt what Father Newman has expressed, that a hundred difficulties did not make one doubt. Still he was always capable of understanding and allowing for the doubts felt by those who, starting from the same point with himself, had ultimately arrived at a different conclusion.

Although, however, he accepted the Bible as the source and touchstone of truth, his reverence for it did not forbid but rather encouraged investigation into its real meaning, and he was not blind to the weaknesses and errors of the personages whose actions and writings it has preserved. His feeling towards the Apostle Paul resembled that felt by Luther, but he did not always justify his conduct in his language. And he was not disposed to exaggerate the virtues of the early Christians. He once said that probably if we could compare the first believers at Jerusalem with an average Christian Church of the present day, we should not find the whole advantage on the side of the former, and that their superiority in some respects might well be balanced by their inferiority in others. And he then used a phrase which I have elsewhere cited without, however, naming the source from which it was derived—"The first outburst of Pentecostal Communism"—going on to show the

disputes, jealousies, and heart-burnings which it produced. And he did not make a fetish of the book. He used to point out the mode of its composition, unknown writers through a succession of ages contributing portions of very unequal value, and of very unequal applicability to modern Christians, until the whole was crowned and completed by the New Testament.

When I last saw him in England he was in the enjoyment of the fullest intellectual vigour, and his character appeared to be matured and mellowed by years. His opinions were unaltered, but they were held in a different manner. Time, reflection, and experience had made him more tolerant of opposition.

PORTRAITS OF OLIVER CROMWELL AND CHARLES I.—A WORD TO OUR PURITAN WOMEN.

To the Editor of the Nonconformist.

SIR,—It is patent to every good observer that both men and women are often affected much more than they are willing to admit by what is termed personal appearance. This natural liking for good looks often becomes, I fear, a disturbing element even to sober-minded jurymen, when required to pass judgment on fascinating female culprits, as it would prove, I doubt not, a disturbing element in the conclusions of a jury of ladies were they called on to pass judgment on handsome male criminals. Turning now to great historical personages, in estimating whom there is a considerable difference of opinion, it is, I contend, beyond all dispute that Mary Stuart and her grandson, Charles I., would have a much more limited following of worshippers—the former amongst men, the latter amongst women—were it not for their supposed fine faces. That Mary was a beautiful woman is, I believe, unquestionable. That the general impression of the countenance of Charles is an erroneous one, was shown more than twenty years since by the late Mr. Charles Knight ("Popular History of England," vol. iii. p. 428). At the Manchester Exhibition of Art Treasures that gentleman had an opportunity of comparing various portraits of the King by each of the painters Vandyck and Mytens. The result of the comparison was a conviction that the general expression of the features—the highest beauty I maintain, in all really beautiful faces—is due to the ideal of the former painter. In Vandyck the observer saw "the well-known composed and reflective character with a tinge of foreboding melancholy, as some imagine. *The contemplative and tender expression is wholly due to Vandyck.* Mytens gives us a sober and apathetic face more remarkable for the want of sentiment than for its excess—a face not wholly pleasant."

Believing firmly in physiognomy, I contend that as the portraits of Mytens are more true than those of Vandyck to the real character of the Stuart despot as revealed in history, reproductions of these portraits would for reasons already indicated be highly desirable.

On the restoration of the Stuart family in 1660, the character of Cromwell was infamously assailed by every coward and debauchee in the land. It was not likely that the personal appearance of our great Protector could escape; and so it was attempted to prove that he had been one of the ugliest of men. A fine critique of Cooper's likeness of Cromwell prefixed to the early copies of Kimber's "Life of the Protector" published in 1724, and reproduced by Mr. Thomas Carlyle in the first edition of his veritable *opus maximum*, the celebrated "Letters and Speeches," published in 1845, appears in William Godwin's "History of the Commonwealth," (vol. iv., p. 11-12). This, Mr. Godwin truly declares to be "perhaps the only portrait of Cromwell that presents to us an image of his mind."

The eye steady, vigilant, resolute, pregnant with observation. The lips are compressed and firm, yet visibly adapted to convey emotion and feeling. The brow is large, and indicative of a capacious spirit.

Authority, Mr. Godwin truly observes, is in every feature, and there is a grave and composed air over the whole that speaks of the early religious habits of Cromwell's mind. There are few persons possessed of skill in physiognomy who will not, after glancing at Cooper's portrait of our great Protector, be struck by the wonderful truth of the following sentences of Mr. Godwin:—

There is somewhat in the aspect that impresses awe on the beholder, at the same time that we are unable to assign to ourselves a reason why we should be afraid. We observe power, but nothing that bespeaks a tendency to the improper use of it. We observe superiority, not imperious, but unalterable and calm.

Mr. Godwin thought, and I think with him, that there was no improbability in the supposition that

Milton, in describing the person of our first parent had that of Cromwell in his recollection:—

In his looks Divine
The image of his glorious Maker shone,
Truth, wisdom, sanctitude severe and pure,
Whence true authority in men—
His fair, large front and eye sublime declared
Absolute rule; and hyacinthine locks
Round from his parted forelock manly hung
Clustering, yet not beneath his shoulders broad.

Having suggested the reproduction of Mytens' portraits of Charles Stuart, Senior, I need hardly add that I earnestly desire the reproduction in a cheap form of Cooper's portrait of the greatest and best ruler that England has produced. Last year, for the first public monument raised in England to our great Protector, the nation was indebted to a high-souled, warm-hearted woman—Elizabeth Heywood, of Manchester, a descendant of that well-known Sir William Brereton who commanded the Parliamentary forces at the siege of Chester. I rejoice with all my heart that this noble deed was done by the hand of a woman, and I earnestly hope that my letter will evoke some other high-spirited lady who will act promptly on my present suggestion. No British sovereign is more richly deserving of the reverence of women than the heroic saviour of his country in the great civil war. Under his rule, whether in peace or in war, the female sex was respected. When towns were captured by his soldiery, no violence was offered to women. Even Lord Clarendon was forced to admit that "there never was such a body of men, so without rapine, swearing, drinking, or any other debauchery" (Life, vol. i. p. 360). Contrast this with Baillie's words:—"The King [Charles I.] is turning his head southwards. He took Leicester by storm, and much rapine and ravishing of women was committed there." (Letters, vol. ii., p. 286.) We are not told that the saintly monarch in command of those ruffians uttered one word to restrain them, or lifted up a finger to punish their infamous outrages. In more peaceful days we find King Charles selecting most frequently for the entertainment of himself and his Court the most brutally licentious dramas of his time—the plays of Beaumont and Fletcher—at the representation of which he was in the habit of conducting himself with the grossest impropriety towards ladies. (See "Milton's Prose Works," vol. iii. p. 198.) Compare with these disgraceful exhibitions the dramatic entertainments alone permitted by Cromwell during his Protectorate—all breathing a refined purity—akin to what is to be found in "Comus."

In Cromwell's court, unlike the courts of his Stuart predecessors and successors, no profligates were allowed to harbour. This great prince's genuine respect for womanhood—a respect evinced both by precept and example—is aptly and finely vindicated by the authors of the "King's Rival" in these words: "He was the protector of every chaste woman in the land." And, when his aged mother of ninety-four years gave him her dying blessing, depend upon it that noble prayer was repeated with all their hearts and minds and souls and strength by tens of thousands of the best and purest of the maidens and matrons of England:—

The Lord cause His face to shine upon you, and comfort you in all your adversities, and enable you to do great things for the glory of your Most High God, and to be a relief unto His people. My dear son, I leave my heart with thee. A good night.

I remain, Sir, yours very faithfully,

SAMUEL LANGLEY.

London, June 12, 1876.

A CHRISTIAN COLLEGE AND MEDICAL SCHOOL IN CENTRAL TURKEY.

To the Editor of the Nonconformist.

SIR,—It is proposed by the Protestant Armenian Churches in Central Turkey, in connection with the American missionaries, to establish a Christian college in the interior of Asia Minor. The primary object of this college will be the thorough education of young men for the Christian ministry. A secondary aim will be to furnish, at a moderate expense, the means for a good education to young men of all classes of society, and of all nationalities.

It is designed to establish a medical department in connection with the college on a broad and thorough basis. The success of the medical department of the Syrian Protestant College of Beirut is ample proof that such institutions are needed in Turkey, and may be made very useful.

The college will be located in the city of Aintab, which is situated about one hundred and twenty miles east of the north-eastern corner of the Mediterranean Sea, and has a population of more than 40,000 souls.

The people of Aintab have paid into the hands of the local board of managers more than fourteen hundred pounds towards this object.

About one-half of the entire population of Turkey is made up of Greeks, Bulgarians, and Armenians.

The immediate region falling within the influence of the proposed college contains a population of about 5,000,000 of souls. All of these use the Turkish language as their vernacular: this language will be the language of the college. The whole district from which it would draw its students contains at least ten millions of souls.

American and other missionaries have long been labouring among these Christian communities, and have been successful, especially among the Armenians. They propose to enlarge their operations in the direction above indicated; in so doing they look confidently for the co-operation of their friends in England as well as in America.

Yours, &c.,
W. E.

P.S. The Rev. Tison Trowbridge, of 87, Guildford-street, W.C., is now in England collecting money and books for this enterprise.

A DAY IN THE COUNTRY.

To the Editor of the Nonconformist.

SIR,—Kindly allow me once more to appeal to your many very generous readers, now that the summer has come upon us, for assistance on behalf of the poor children in our ragged-school, and the adult portion of our mission-hall congregation, Thrawl-street, Spitalfields, for a day's excursion to the Forest. The locality is one of the very poorest and most destitute to be found in London, so that they are unable to help themselves in the matter, and this is the only opportunity they can have of seeing the green fields, and inhaling the pure air of heaven. We, therefore, earnestly ask for contributions, which will be most gratefully received by,

Sir, your most obedient servant,

JAMES ATKINSON, Secretary.

10, Enfield-road, South Kingsland, London, N.
June 23, 1876.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Tuesday Morning.

Mr. Biggar is rapidly acquiring for himself a fixed place in the British Constitution. He has many qualifications as a member of Parliament, but the one in which he chiefly delights, and which he most particularly affects, is that of putting the brake on the wheel of the progress of business at the precise moment when, in his judgment, he thinks it should be stopped. It is possible that there are particular times when Mr. Biggar does a distinct service to public business by thus taking upon himself a task for which no one thanks him. For example, when at one o'clock this morning he rose and moved to report progress on the Poor Law Amendment Bill, he was doing that for which no one could blame him. It does not seem a desirable thing that at an hour of the morning when the House has been already sitting for eight or nine hours, and everybody is weary and wants to go home, that an important piece of legislation should be hastily thrust through its last stages. The misfortune about Mr. Biggar is that he is not at all particular as to the cases in which he interferes. It is related of one of his countrymen that going round Donnybrook Fair on a certain occasion, he observed a head protruding from beneath a tent, and observing, "Bedad! here's a skull," brought his shillelagh down on the unoffending cranium. It is with a similar lack of discrimination that Mr. Biggar proceeds in respect of obstructing the progress of business. It is sufficient for him that the bill before the House is one favoured by the Government, and, not always with due reference to the hour of the night, he will incontinently move to report progress. Thus it has come to pass that his figure rising from below the gangway is one of the most fearful sights that can meet the eyes of a Minister charged with the progress of a measure.

On Friday great scope was given for the exercise of this virtue of obstruction; and though Mr. Biggar took his share in it he was outstripped by another Irish member, of whose ability to earn distinction in more honourable directions the House has had some evidence. The bill before the House was the Irish Jurors' Qualification Bill, and from the outset it was clear that the Irish members had determined that it should not pass. It being a morning sitting, and business necessarily being suspended at seven o'clock, the Government were wholly in their power, and they used their advantage without mercy. Their objection to the bill was based on several grounds, one which—viz., that some other bill had not been brought on before this particular one—bore a large proportion in the debate. The debate opened on an amendment by Mr. Butt, which occupied several hours, and was finally rejected by 244 votes against 76. The next step was to put the question that the bill go into committee, and thus quite a fresh and original debate was raised. Mr. Butt, who has some Parliamentary conscience, was content to rest satisfied with the fight that had been made, and

to permit the Government the barren advantage of going into committee on the assurance that no attempt would be made to consider the clauses of the bill. Mr. O'Connor Power persisted in his objection in spite of appeals personally made to him by Mr. Butt, and after an angry scene the House divided, when Mr. O'Connor Power found himself with a following of six, whilst ranged in the opposite lobby were his chief, Mr. Butt, and all the more responsible members of the Home Rule party. Even Major O'Gorman, resisting the strong temptation to form one of what promised to be an unusually small minority, voted with the malcontents, and probably the English language does not supply any combination of words that would express a stranger case than that.

The simple effect of this opposition was to waste the whole morning sitting, and in fact last Friday may stand in the Parliamentary record as a *dies non*; for when at nine o'clock the House resumed, a barren discussion took place in the presence of a few members on the Army Mobilisation scheme, the House dying of sheer inanition a few minutes after midnight.

Foreign affairs have occupied the attention of Parliament in various desultory ways, chiefly in the form of question and answer. The Opposition are beginning to grow uneasy under the remarkable ban of silence upon foreign affairs which somehow or other appears to be imposed upon them. Due deference has been paid to the feeling that it would be unwise and unpatriotic to hamper the Government by the necessity of making disclosures, and questions have generally been withheld or postponed at the request of the Prime Minister. On Thursday, however, Mr. Disraeli took an opportunity afforded him by the appearance on the paper of a motion by Mr. Bruce—which if followed up would have led to a debate on affairs in the East—of making a statement, wherein to do him justice he said nothing. He declared with much graciousness that the Government appreciated "the sage forbearance and the patriotic reserve" manifested by the House in this matter, and, like Oliver Twist, he asked for more, promising that at the first opportunity when such a discussion might take place without serious inconvenience or inquiry, he would afford facilities for full explanations and debate. On Monday the House of Lords, which does not appear to be hampered quite so completely, ventured upon a debate on the forbidden topic though the conversation was, so far as ministers are concerned, conducted with remarkable reserve. Lord Derby's reply to the Earl of De la Warr on the position of affairs in Serbia is a model of an answer given by a Foreign Minister when he feels bound to say a few words and yet desires to convey no opinion.

In both Houses last night there was some conversation on the alleged atrocities in Bulgaria, the interpellation being founded upon the correspondence published in the *Daily News*, and dated from Constantinople. The answers of the Prime Minister and of the Foreign Secretary were doubtless compared before delivery; but the Prime Minister, with that curious passion for details and that invariable infelicity that marks his dealings with them, was not content with such a plain answer as Lord Derby returned to the Duke of Argyll. He must needs go into a remarkable statement, the purport of which was that the Bash-i Bazuks accused of being the prime movers in the atrocities were in an incomprehensible manner the inhabitants of Bulgaria; that they were defending their country against some anonymous strangers; and that Turkey appeared simply as a peacemaker, directing its repressive efforts chiefly against the Bash-i Bazuks. On the whole the answer was a curious muddle, which, probably, may be cleared up by information to be received at a later date.

Substantial progress was made last night with the Estimates—the whole of the Navy Estimates remaining to be voted being got through at a single sitting. This facility was in some measure due partly to the absence of Mr. Biggar, and partly to the fact that very early in the evening Mr. Bentinck was completely shut up by the First Lord of the Admiralty. The hon. member for Norfolk, whose absence from the House during recent debates on the Navy Estimates has been much deplored, came down specially last night—"rising," as it was said, "from an easy chair" where he had been confined for some weeks with the gout. He brought down with him a speech which I, for one, have heard repeated over and over again through many Sessions; the moral of it being that the late First Lord of the Admiralty was an altogether untrustworthy administrator, and that the present administration is in only the smallest possible degree better. In

an evil moment Mr. Bentinck, rising above these truisms, ventured upon the declaration that Mr. Ward Hunt had denuded the English sea coast of its naval protection in order to make a demonstration in Besika Bay. This brought up Mr. Ward Hunt in his warmest manner, and he gave Mr. Bentinck such a "mauling" that the hon. gentleman shortly after hobbled out of the House and was not seen any more.

THE EVILS OF STATE-REGULATED VICE.

On Friday evening, the 23rd inst., a crowded and influential meeting was held in St. James's Hall to hear an address from Père Hyacinthe, who came over to this country from Geneva last May to speak upon the above subject, but was at that time prevented by a serious illness. The chair was taken at eight o'clock by the Right Hon. James Stansfeld, M.P., who was supported by the Right Hon. Cowper-Temple, M.P., Sir Harcourt Johnstone, Bart., M.P., Mr. H. Richard, M.P. (Chairman designate of the Congregational Union), Mr. D. McLaren, M.P., Mr. C. H. Hopwood, Q.C., M.P., Mr. F. Pennington, M.P., Mr. Jacob Bright, M.P., Mr. Alderman McArthur, M.P., Mr. W. H. James, M.P., Colonel Gourley, M.P., Mr. Thomas Burt, M.P., Mr. R. Smyth, M.P., Mr. W. Shaen, Sir Walter James, Mr. W. Fowler, Professor F. W. Newman, Dr. Hoggan, Sir R. K. Wilson, Dr. Haughton, Dr. Bird, Dr. Lilley, Dr. Wharton, Mrs. Cowper-Temple, Madame Hyacinthe Loyson, Mrs. Josephine Butler, Mrs. Jacob Bright, Mrs. McLaren, Mrs. Richard, and a large number of ministers of all denominations.

The CHAIRMAN, in opening the proceedings, said that they were convened by two societies, one having for its object the repeal of certain British laws, which in their opinion sinned against morality, and promoted the vice they affected to regulate and control; the other being the British and Foreign Federation for the abolition of all laws sanctioning and regulating profligacy. The latter society had recently sent two willing emissaries to the United States. In Italy a Government commission was sitting to consider and report upon the regulating laws in that country, from both a hygienic and a moral point of view, and the Federation had also representatives in Switzerland, the adopted country of the distinguished man who was to address them that evening, whom he might almost call the most eloquent voice in Europe. It was proposed to hold a congress of the various peoples of Europe and the United States, in the autumn of 1877, at Geneva, to consider from an international point of view, the morality of legislation of the kind to which he had alluded.

Père HYACINTHE prefacing his address by a short prayer for courage and wisdom in what he was about to say, and that the ears of his hearers might be opened that they might listen and act as they ought, commenced by saying that the kingdom of God would come upon earth when the fire of evil passions should be extinguished, when the two halves of humanity should be united in a divine harmony as in the day when God made man and woman, and gave them in common the glorious name Adam. Behind the bad laws they had to fight against were sophists who mingled light and darkness in their strange gleamings who called evil good and good evil, and ended by finding rest for their consciences behind the veil of their sophisms. One of these sophisms was that there are two "morales"—one for things which belong to private, the other for things which concern public opinion; one for man, the other for woman. It was that sophism that, like a great mountain, stopped social progress. It was based on two falsehoods: the first, that woman had not the same rights as man, because she was in a sense the property of man; the second, equally shameful, that man had not the same obligations as woman. Woman had two elements—the element of nature and the element of person. In regard to her feminine nature—the moral and physical mystery of her sex—woman was the complement of man; man was incomplete without woman. In the first page of the Bible the Creator declared, "It is not good that the man should be alone"; and from the most celestial part of his nature formed a second personality. St. Paul, interpreting Moses, said, "The woman is made for the man, and man for the woman." True, she was the complement of man and subordinate to him; she took his name, and he was the head of the family. She was the heart of man, and he the head of woman, as Christ was the head and heart of humanity. But woman, as a person, was responsible for all her acts, conscious of her own moral existence, clothed with all the rights and duties of personality, and consequently, in a personal point of view, perfectly equal with man. In law and philosophy, as in theology, it was an axiom that one moral and responsible person could not be the simple tool or instrument of another. Thus, in regard to her personality, woman was not the mere property of man, the instrument for the gratification of his senses, or of chaste conjugal happiness; but the companion of man, to be respected and beloved as his equal. Marriage supposed a fulness of mutual liberty, a perfect equality of right, and a perfect reciprocity of faith; therefore it was between one man and one woman. Monogamy was the moral and social glory of civilised nations, as monotheism was their religious glory. But we found a profound inequality between the sexes;

both in the bosom of Christian society and by the law itself judgment was more severe in regard to the violation of their fidelity against the wife than against the husband; and public opinion was even less just than the inequality of the law, for while the woman was condemned, the man was allowed to maintain his position, however exalted. And so also before marriage there was a frightful inequality in the estimation of the public, and of Christian men, as to men and women. In Paris there were thousands of women for whom there was no longer any society, or law, who were under the arbitrary jurisdiction of the police, with no inviolable home, and often driven to the public prison by misery, hunger, thirst, cold, and the hardness of the struggle in the battle of life. In the great modern towns women were weak, their remuneration not proportionate to their work, their work not suitable to their delicate hands. But there were two guilty ones. He excused not the women; but of the two one was often the victim, and the other the murderer. Yet the victim was placed beyond the pale of society and of law, while the murderer lifted his head as before, and had nothing to fear. The life of the age was being impoverished and corrupted because vice was now an organised power; and the victims were having a terrible revenge. In the second place, we were told that woman was disposed by her nature to produce the flowers and fruits of perfect purity, while man was by his nature otherwise disposed: thus again there were two "morales," one for man one for woman. And to support this detestable lie the authority of science was produced. Such a calumny upon nature was refuted by the very animals of the brute creation. But the ancient Germans, men and women in a state approaching that of nature, were described by Tacitus as vigorous, religious after their manner, moral, whose women occupied a high position among them, and whose chastity had no higher motive than to preserve the purity and grandeur of their race. And they were blessed, for they were the groundwork of modern civilisation. But we were Christians and had received the Gospel, and could not we fight this battle, but must we submit to the ignominy this sophism would reduce us to? M. Rénan bore witness to the influence of religion in the attainment of absolute virtue; so also did he (the speaker). It was difficult for the young man, not from nature, but from education, the enforcements of our luxurious civilisation, and the false standard of morality he was trained in. The danger lay in the religious disintegration around; for morality no longer founded on religion would ever be vacillating. Père Hyacinthe concluded by an eloquent exhortation to the men of this Christian country to exercise the two conditions of Christianity, love and purity.

Sir HARCOURT JOHNSTONE, Bart., M.P., in proposing the thanks of the meeting to Père Hyacinthe, said that if men were to be great and pure, such laws as those under discussion must be repealed.

HENRY RICHARD, Esq., M.P., in seconding the resolution, said that it was right they should count the cost of the enterprise they had undertaken.

We have against us all the profligate men in Europe: we have against us all those men who desire absolute impunity in the indulgence of their vicious passions; and we have against us, I am bound to say, a large number of perfectly virtuous and high-minded men, who have yet persuaded themselves that these laws can be vindicated: we have against us the supporters of military establishments, who are disposed to subordinate the point of morality to military necessity: we have against us a large body of persons who are unwilling to disturb anything that exists; and although these laws cannot boast a very great antiquity, yet they think that "whatever is, is right": we have against us the cynic and the sceptic: we have against us the men who sneer at all moral reform. But in spite of that we can say, "Greater are they that are for us, than all that can be against us." We have for us the uncorrupted conscience of humanity (I say uncorrupted, for it is possible that to the voice of God our consciences may be silenced by sophistical reasoning): we have the high and holy instincts of womanhood: we have the working classes in all Europe, for they know that it is their wives and their daughters that are made the victims of these laws: we have for us, I believe, the great majority of the ministers of the Gospel of Christ of all churches and all denominations, those who are the guardians of the public morals; and loud and yet more loud should their testimony be when they find that law has been prostituted to the purposes of vice.

Mrs. JOSEPHINE BUTLER then came forward and commenced as follows:—

In the midst of the kind reception which you gave to our visitor there flashed across my memory some words which I heard spoken in the House of Commons by one of the most venerated of men. Mr. Henley, speaking of the part which the women of England have taken on this question, said that those women "have counted the cost; they have set their feet upon the Rock of Ages; they have taken up a cross, determined to follow their Saviour to ignominy, to Gethsemane, to Calvary, and to death if need be, and they will not turn back." Friends, it is true! If we had consulted our own interests and our own feelings, we should not have come forward, as we have, to fling ourselves into this hideous gulf which has opened itself in the midst of humanity, in order that by the sacrifice of ourselves that gulf might be closed and the wound be healed. Many of the upper classes have asked me this question, "Do you not find the pursuit of this question a great social disadvantage?" Social disadvantage! I should think it was opposed to all those feelings and considerations which are generally followed out in what is called society; but if we women are not ready to encounter any amount of social disadvantage, how dare we to call ourselves followers of Jesus Christ. Père Hyacinthe in his speech reminded

you that the persons upon whom this evil falls, those upon whom this organised abomination presses, are the wives and daughters of the people, the wives and daughters of our working classes. It is not for ourselves that we have put ourselves in the front of the crusade, but for the sake of the daughters of working men. Listen to my words, wrung as they are from a heart that during the last seven years has experienced no common bitterness: it is for the daughters of the people that we live to work, as well as for our sons and for England's manhood, and we will give ourselves no peace until God has given us a victory.

After mentioning that as long ago as 1870 Père Hyacinthe had expressed sympathy and declared his convictions to be with them, Mrs. Butler continued:—

It has been said of our forefathers that they could not make the women of their day behave properly in the presence of their lords—they would not bow, saying they were too stiff. And it shall be found that the women of England who have taken up this question are too stiff to bow before these systems. In supporting the vote of thanks to Père Hyacinthe I would add that we all feel deeply grateful to him for the words he has given us, which will be studied in England long after his departure.

The CHAIRMAN, before putting the motion, spoke of the utter failure of these systems even to attain the poor results they were meant to achieve. One success they had, portentous, invariable; they never failed to demoralise, to deprave, and to degrade. He then gave a sketch of the argument of Père Hyacinthe's discourse; and asked the audience to consider what it was that these unjust conceptions of the subordination of women to men—these immoral conceptions of the superiority of men to moral law—had led to the history of the world. Of the three different systems that had obtained in dealing with profligacy, that of suppression by law was impossible, because moral evil could not be suppressed by material law; that of regulation was both negatively and positively immoral, as sanctioning the vice it was intended to rectify; while the let-alone system was not defensible either, for it had not enabled us to withstand the insidious approach of those laws of regulation which now actually existed in this country. The ignoring of the typical vice of the times had left us defenceless against those not guided by such motives as ours. We had a right to laws that shall govern public order and decency, and minimise temptation; we had a right to cure and save, to cure in order to save, but not to cure for the purpose of these foul laws.

The resolution was then put, and passed unanimously; and after a vote of thanks to the chairman, proposed by Mr. W. SHAEN, and seconded by Mr. C. H. HOPWOOD, Q.C., M.P., the meeting separated.

Epitome of News.

The Queen left the Highlands on Wednesday evening, and arrived at Windsor Castle on the following morning. On Monday Her Majesty, and family, and household, witnessed the game of "La Crosse" by the Canadian players, who went to Windsor for the purpose. The Indian chief read an address to the Queen, who graciously replied, and presented her portrait to each of the party, who, after being entertained at the castle, returned to London. Her Majesty is expected to reside at Windsor Castle till about the 17th of July, and will then proceed to the Isle of Wight, and revisit Scotland in the middle of August.

On Wednesday evening a numerously attended State concert was given at Buckingham Palace. The Prince and Princess of Wales and the Duke of Connaught were present.

On Thursday the Prince and Princess of Wales paid a visit to the Empress Eugenie and Prince Louis Napoleon, at Chislehurst. Next day, accompanied by their children, they paid a visit to the India Museum, South Kensington, where the presents made to the Prince during his Indian tour have been laid out for inspection.

On Monday the Duke of Connaught arrived at Liverpool, and joined the detachment of his regiment, the 7th Hussars.

Mr. Disraeli gave a banquet and reception on Saturday evening to the Prince and Princess of Wales at the Foreign Office. The Prince and Princess were received on alighting at the principal entrance in the quadrangle by Mr. Disraeli, who conducted the Princess along the corridor, the military band playing the national anthem. Dinner was shortly afterwards announced, covers being laid for forty-two. The company invited to meet their Royal Highnesses at the reception began to arrive at ten o'clock, and it was nearly midnight when carriages ceased to set down guests. The Duke of Connaught and Prince and Princess Edward of Saxe-Weimar were among the company at the reception.

Over 22,000L had been received up to Monday night at the Mansion House to the credit of the Metropolitan Hospital Sunday Fund. Compared with the amount received during the first week after "Hospital Sunday" last year, this sum shows an increase of about 4,000L.

At a meeting of the Committee of the Reform Club on Friday, it was decided to remove the names both of Mr. Ripley, M.P., and Sir George Bowyer, M.P., from the list of members.

The death is announced of Lord Sandhurst, whose peerage was conferred five years ago for distinguished military services in India. He is succeeded by his son the Hon. Mr. Mansfield.

Mr. Disraeli has recommended for pensions out of the Civil Service Fund Mrs. Banim, the widow of the author of "Tales of the O'Hara Family," and other Irish novels (50*l.*); the Rev. John George Wood, author of numerous popular works on natural history (100*l.*); J. W. Rumsey, M.D., F.R.S., (100*l.*), a well-known authority on sanitary subjects; and Mrs. Emlyn Jones (75*l.*), as an acknowledgment of the services rendered to Welsh literature by her husband, the late Rev. D. Emlyn Jones.

The late Mr. Baird, of Cambusdoon, who recently gave half a million to the Scotch Kirk, has left property of the value of 3,000,000*l.* sterling.

It is generally expected that Mr. Knox, the magistrate at Marlborough-street Police-court, will succeed Sir Thomas Henry as chief magistrate at Bow-street.

We hear with regret of the death of Mr. A. W. Paulton, who upwards of twenty years ago was editor of the *Manchester Examiner*. He was the author of a good deal of the Anti-Corn-Law literature which was published in the stormy days of the "League," and was closely associated with Mr. Cobden, Mr. John Bright, Mr. W. J. Fox, Dr. Cooke Taylor, and other leaders of this movement. The deceased gentleman was buried in Kensal-green Cemetery, and his funeral was attended by Mr. Jacob Bright, M.P., Mr. D. M'Laren, M.P., Mr. Rylands, M.P., &c.

Mr. S. Morley, M.P., has given the Jubilee Singers the sum of 500*l.* for their Fiske University Endowment Fund.

A Birmingham beerhouse-keeper has been fined 2*l.* for cruelty to animals in allowing rats to be worried by a dog in a "rat-pit" in his house. His agent pleaded that there was no cruelty, since the dog took only four seconds to despatch each rat.

The Enconia was held on Wednesday at Oxford, in the Sheldonian Theatre. The building was crowded to excess, many distinguished visitors being present. It will be remembered that the proceedings last year took place at the Divinity School in consequence of the disorderly conduct of undergraduates in previous years, but as it was not attended with the usual amount of success, it was determined to hold it in the Sheldonian Theatre, and allow ladies to accompany gentlemen. The proceedings on Wednesday passed off in an orderly manner. The honorary degree of D.C.L. was conferred on a number of distinguished persons, including Prince Leopold, Sir Salar Jung, the Earl of Northbrook, Sir John F. Davis, K.C.B., and Lieutenant Cameron. The prize poems were then recited. The Masonic *fete* took place in the afternoon, the festivities being brought to a close with a concert at Magdalen Hall, and Christ Church Hall.

The Archbishop of Canterbury proposes to move in the House of Lords on Friday next, that a select committee be appointed for the purpose of inquiring into the prevalence of habits of intemperance, and into the manner in which those habits have been affected by recent legislation, and other causes.

The town of Banbury has been recently canvassed to ascertain the feeling with respect to stopping the sale of intoxicating liquors on Sundays. The following is the result:—For Sunday closing, 1,017; against, 102; neutral, 57. Of the 1,017 in favour, 331 were retired persons, professional men, and tradesmen, whilst 686 were householders of the *bona fide* working classes.

A dispute has arisen at the mills of Messrs. Salt at Saltaire which has led to the closing of the works and about 3,000 hands are thrown idle.

Mr. Cross on Monday received at the Home Office a deputation of the Court of Aldermen and Common Council, introduced by the Lord Mayor, on the subject of the new Prisons Bill, against which the two bodies represented have pronounced unanimously. In reply Mr. Cross strongly defended the measure, especially on the ground that from the moment it comes in force the people will have control of the money spent in the maintenance of the State prisons out of taxes—a control which they have not under the present system of supporting prisons out of rates.

The polling for Pembrokeshire took place yesterday with the following result:—Bowen (Conservative), 1,882; Davies (Liberal), 1,608; majority, 274. Mr. Bowen was returned by a considerably smaller majority than his Conservative predecessor.

Miscellaneous.

THE RAILWAY PASSENGER DUTY.—The recommendations of the select committee on this subject have been published. The committee recommend that the Cheap Trains Act should be repealed; that the passenger duty should be repealed as soon as the state of the public revenue will permit; that until the finances of the State warrant its abolition, all passengers carried in trains paying one penny or less per mile be exempted from the tax, whether the passengers travel first, second, or third class, and whether the trains stop or do not stop at every station; and, finally, that as regards suburban trains, all fares up to ninepence be also exempted.

THE FUGITIVE SLAVE COMMISSION.—The report of the Royal Commission on Fugitive Slaves has been issued as a blue-book. The book contains the minutes of evidence given before the commission, and several papers drawn up by different members of the commission whose views as to the principles of international law applicable to the reception of fugitive slaves did not coincide. One "statement

of opinion" is signed by the Lord Chief Justice, Mr. Justice Archibald, Mr. Thesiger, Sir H. T. Holland, Mr. Fitzjames Stephen, and Mr. Rothery; another is signed by Sir R. Phillimore, Mr. Mountague Bernard, and Sir Henry Maine. There are also separate memoranda by the Lord Chief Justice and Mr. Fitzjames Stephen, and an examination by Mr. H. C. Rothery "of the authorities cited by 'Historicus' as to the exemption of a ship-of-war from the local jurisdiction when she is in foreign territorial waters, with an inquiry into the nature and extent of that exemption."

THE CHINESE PROFESSORSHIP AT OXFORD.—As our readers are aware a professorship of Chinese has been established at Oxford, and the Rev. Dr. Legge, the eminent missionary, who is profoundly versed in the language and literature of China, has been appointed to fill the first chair. Part of the required emolument is provided by the university; the remainder of the endowment, 3,000*l.*, the interest of which is to be added to the fund, is being raised by public subscription. Various firms and gentlemen connected with eastern commerce have already handsomely contributed, and we doubt not their example will be emulated by many of the friends and admirers of Dr. Legge, Nonconformists and others, who may be glad to avail themselves of this opportunity of testifying their respect and affection to a veteran missionary who is serving the same cause as of old, though in a somewhat different sphere, and of assisting the liberal-minded gentlemen who have initiated this movement. Further particulars on the subject will be found in our advertising columns.

THE COST OF DRINK IN LIVERPOOL.—The *Liverpool Mercury* states that a borough magistrate has made a rough calculation of the amount of money spent upon drink in Liverpool per week and per year. He points out that there are 1,240 public-houses where drink only is sold, and 509 where food is sold in addition to drink. This latter number does not include hotels or eating-houses. Of these 509 houses he holds that at least a third—namely, 170—are drinking houses pure and simple. He adds this number to the 1,240 which vend nothing but drink, making the total number of drinking houses 1,410. He confines his calculations to these, and makes the following estimate of their weekly receipts:—

Per week each.	Total.	Per week each.	Total.
10 at 200 . . .	2,000	300 at 30 . . .	9,000
20 at 150 . . .	3,000	200 at 20 . . .	4,000
30 at 100 . . .	3,000	100 at 10 . . .	1,000
50 at 75 . . .	3,750	100 at 7 . . .	7,000
100 at 60 . . .	6,000		
200 at 50 . . .	10,000	Grand total per	
300 at 40 . . .	12,000	week . . .	£54,450

This weekly total, multiplied by the number of weeks in the year, gives an annual expenditure of £2,831,400, which he considers under rather than over the mark.

THE OPIUM TRADE WITH CHINA.—The first annual meeting of the subscribers and friends of the Anglo-Oriental Society for suppressing the trade in opium was held on Thursday afternoon, at the society's offices, King's-street, Westminster. Mr. J. W. Pease, M.P., presided, and among those present were Sir Wilfrid Lawson, M.P., Sir J. H. Kennaway, M.P., Mr. W. H. James, M.P., Mr. H. M'Arthur, M.P., Mr. M. Stewart, M.P., Mr. H. Richard, M.P., &c. The report stated that the total income of the society had been 927*l.* 10*s.* 4*d.*, and the expenditure 804*l.* 3*s.* 1*d.*, leaving a balance of 123*l.* 7*s.* 3*d.* Mr. M. Stewart, M.P., moved the adoption of the report, and the re-election of the treasurer, secretary, and executive committee. He said he had received the resolution of the society asking him to take the matter up in Parliament, and had entered into communication with several of their best friends, who had coincided in his opinion, that for the present it was inadvisable to bring the subject of the opium traffic before Parliament in a naked form, or as a mere abstract resolution. No Government would feel justified in doing what the society wished, namely, stopping the traffic altogether, unless more public feeling was stirred up in the country against it. Mr. H. Richard, M.P., in seconding the resolution, stated that the terms of the motion which he was to bring before Parliament next Tuesday, and which would afford ample opportunity for the discussion of the opium traffic, were as follow:—

That, having regard to the unsatisfactory nature of our relations with China, and to the desirability of placing those relations on a permanent and satisfactory footing, this House is of opinion that the existing trade between the two countries should be so revised as to promote the interests of legitimate commerce, and to secure the just rights of the Chinese Government and people.

The resolution was adopted. Sir John Kennaway, M.P., moved:—

That this meeting is of opinion that the subsisting relations between Great Britain and China, supported as they are solely by the fear which the weaker nation entertains of the physical force of the stronger, are extremely unsatisfactory, and it is the duty of Great Britain to attempt to inaugurate a new era of mutual goodwill by withdrawing its protection from the opium trade, and it therefore pledges itself to use every effort in support of Mr. Richard's motion.

Mr. Hanbury seconded the resolution, and it was agreed to. Mr. R. N. Fowler moved a resolution thanking those gentlemen who had exerted themselves in Parliament on behalf of the movement. Mr. Ng Choy, a Chinese, who seconded the motion, said that much misapprehension existed in this country on the question of opium traffic. It was

thought here that the trade was carried on as other trades were. That was not so. It was also thought that opium in China was a necessary, but he had never used it, and never felt its loss. This misapprehension also existed on the part of the English Government, and he believed if the English people thoroughly appreciated the horrors of the traffic, they would not allow the Government to continue its present policy. The resolution was put and carried. Dr. Legge moved a resolution declaring the opium traffic to be a national iniquity, and pledging the meeting to support the society in its efforts for its abolition. Mr. Clayton seconded, and Mr. J. H. Taylor supported, the motion, which was spoken to by Sir Arthur Cotton. The resolution having been put and carried, the chairman, in response to a vote of thanks, said he could not understand how such men as Mr. Gladstone, Lord Salisbury, and others had been induced to give their sanction to so iniquitous a traffic.

Gleanings.

Carrier pigeons have now been placed on the lightships off the Norfolk coast.

Forty years ago they were wont to drink blood from human skulls at Fiji; now 43,000 children attend Sabbath-schools.

No man knows how attractive his home is until he offers it for sale, and reads what an estate agent says about it.

A doctor gave the following prescription for a sick lady:—"A new bonnet, a cashmere shawl, and a silk dress." The lady has entirely recovered.

Dynamite is being used to uproot a number of fine old trees on the Duke of Hamilton's estate, and the process is remarkably expeditious.

"You haven't opened your mouth the whole session," said an M.P. to a fellow-member. "Oh, yes, I have," was the reply; "I yawned through all your speeches."

An aged lady of Fontainebleau left her physician an enormous oak chest as a legacy. On opening it he found all the drugs and potions he had given her during the past twenty years.

It was once observed to Lord Palmerston that a certain M.P., always in debt, intended to bring in a bill, "Let him," cried the Premier; "but it would do him more credit, and prove more satisfactory to certain parties, if he were to take up one."

A woman, having occasion to visit an acquaintance living in a neighbouring town, took her seat in a railway carriage. Surprised at the short time in which the journey was accomplished, she remarked that if she had known she could have got there so quickly, she would have walked.

A NOBLEMAN AND HIS COOK.—The etiquette of the kitchen, according to the *World*, daily grows more complicated. A well-known nobleman recently engaged a cook, who gave him warning at the end of two or three days because she found that he dealt at co-operative stores. He accepted the notice, and informed her that she could go at the end of her month. She insisted on leaving at once, as she "could not remain in the house with people who did such things." Upon this his lordship asserted his legal claim, and made her pay him a month's wages, which he sent to St. George's Hospital.

A NOVEL WITNESS.—At the Rugby County Court, on Thursday, a case was heard in which Mrs. Wolfe, a lady of independent means, sued Richard Jones, butcher, for £5 damages, for illegally killing a cockatoo parrot belonging to the plaintiff. The defence was that the defendant shot the cockatoo mistaking it for an owl. The fellow-bird of the deceased cockatoo was brought into court, and afforded great amusement by strongly recommending the parties to "shake hands" and "shut up." His honour said there was no evidence as to value to assist him, and he must take time to consider the question. While the solicitors were arguing *pro* and *con*, the bird never ceased recommending the parties to shake hands.

ADVERTISING.—Mr. Holloway, according to an interesting article in the *Sporting Gazette*, spends 30,000*l.* a year in advertising his pills. Messrs. Moses and Son have for years spent 10,000*l.* a year in advertising. So have Messrs. Rowland and Son, of Macassar oil renown. A similar sum is yearly expended in advertising Dr. De Jongh's cod liver oil. Messrs. Heal and Son spend 6,000*l.* a year in advertising their beds and bedding. Mr. Nicol the tailor spends 5,000*l.*, and there are numbers of others, who equal, and perhaps exceed, these amounts. Madame Tussaud pays the Atlas Omnibus Company alone 100*l.* a month for advertising her waxworks on their knifeboards. But the largest advertiser in the world is Mr. Hembold, the great New York chemist, whose advertising costs him 2,000*l.* a week. He has no less than 3,000 papers on his list. He has paid 750*l.* for a single large displayed advertisement, and once offered 1,000*l.* for a single page of the *New York Herald* on the day that the announcement of the fall of Richmond arrived, but it was declined because Mr. Gordon Bennett could not afford the room for it. Of course it will be asked, can this prodigious expenditure on advertising pay? It only needs a glance at the names we have mentioned to show that it must pay. Mr. Holloway is worth about 2,000,000*l.*, and each of the others has amassed a great fortune. A strong case this in favour of printer's ink as the real *arcana*.

BOARD, &c., IN LONDON AT MR. & MRS. BURR'S, 10, 11, 12, QUEEN SQUARE, BLOOMSBURY.

Drawing and Dining-rooms, Bathroom, Conservatory, and numerous Bedrooms. Mr. BURR'S PRIVATE OMNIBUS leaves his door several times daily (Sundays excepted) to convey visitors to various parts of London free of charge.

PROFESSORSHIP of the CHINESE LANGUAGE and LITERATURE at OXFORD.

In view of the importance of our commercial interests in China, and the advantages to be derived from a more general knowledge of the language and literature of the Chinese, a Committee, consisting of the undermentioned members, was formed for promoting the establishment of a Professorship of Chinese at Oxford.

The Professor proposed was the Rev. James Legge, LL.D., who, during a residence of thirty-five years in China, had acquired a profound knowledge of its language and literature, and possesses in no ordinary degree the qualifications necessary for the appointment.

The proposal having been favourably received by the Governing Body of the University, it was arranged that the funds for endowing the chair should be provided conjointly by the University and by public subscription. The University has liberally fulfilled its part of the undertaking.

A Statute was promulgated on the 22nd February, appointing Dr. Legge Professor of Chinese. The emoluments of a Fellowship offered by Corpus Christi College, together with an endowment of £100 per annum from the University chest, is to be apportioned to the maintenance of the Chair; and the Committee of subscribers on their part have engaged to do their utmost to raise a sum of not less than £3,000, the interest of which is to be added to complete the endowment.

They now appeal with confidence to the public to enable them to make a fitting response to the liberality of the University. They especially appeal to those who are interested in the University of Oxford, to all who recognise the importance of cultivating the languages and records of the East, and to those who in time past have been, or who now are, connected with China officially or in commerce. The advantages of increased familiarity with the Language and Literature of China have long been recognised by Continental Governments and Universities; at Paris, Vienna, Berlin, and St. Petersburg there are endowed Professorships of Chinese, as well as of other Oriental languages. It seems unaccountable that the country which has a larger stake in China and in the East than all the rest of Europe put together should hitherto have been the most backward in promoting the study of Oriental languages generally, and of Chinese in particular. It was time that this reproach should be removed.

SUBSCRIPTIONS may be paid to the Oriental Bank Corporation, Threadneedle-street, or to any of the Committee.

COMMITTEE.

Sir RUTHERFORD ALCOCK, K.C.B., Chairman, late Envoy Extraordinary and Minister Plenipotentiary in China.
Sir John Davis Bart., K.C.B., Venerable Archdeacon Gray, late H.M. Plenipotentiary in China and Governor and Commander-in-Chief of Hong-Kong.
Vice-Admiral Sir Charles Shadwell, K.C.B.
W. T. Mercer, M.A. Oxon, late Colonial Secretary and Acting-Governor, Hong-Kong.
Charles Winchester, Esq., late H.M. Consul, China, and Chargé d'Affaires in Japan.

J. B. TAYLOR, Esq., 25, Austinians, }
ALFRED HOWELL, Esq., Long Ditton, } Hon. Secs.
Kingston-on-Thames,
June 19, 1876.

SUBSCRIPTIONS.

Sir Rutherford Alcock, K.C.B., &c.	£5 5 0	Alfred Howell, Esq.	£10 10 0
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THURSDAY, July 6.—Noon, Rev. S. Minton, M.A.; 7.30, Rev. R. Balmagne, of Scarborough.

FRIDAY, July 7.—Noon, Rev. John Graham; 7.30, Rev. J. P. Chown.

SATURDAY, July 8.—3 p.m., Addresses by several Episcopalian clergymen.

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The Nonconformist.

WEDNESDAY, JUNE 28, 1876.

SUMMARY.

IN the House of Lords on Monday Lord Derby, in reply to a question put to him, stated that great military preparations had been made in Serbia, but whether that Government intended to make war he could not say. This morning's news indicates that a crisis is more imminent, and that the Turks and Servians on either side are only waiting the signal to commence hostilities which it is thought will be given on Friday by Prince Milan, who has sent an ultimatum to the Porte. The Bosnian insurgent chiefs have issued a manifesto declaring that prince King of Bosnia, and simultaneously the insurgents of Herzegovina have chosen the Prince of Montenegro their leader in the approaching campaign. There is said to be little hope that the cautions even of Russia would now avail, and we learn that the latter Power is trying to come to an agreement with England on the contingent measures that should follow the outbreak of war, on the basis of Servian integrity. There does not seem to be much doubt that the military forces of Turkey are more than a match for the raw Servian levies. But at the firing of the first gun, the Slavonians throughout Turkey, the adjacent provinces, and Hungary will be up in arms, and it is impossible to say what dimensions the war may assume.

The French Senate is proving to be more Conservative than was at one time supposed. The committee elected to report on M. Waddington's bill for the resumption by the State of the monopoly of conferring degrees is believed to be hostile to the measure, and the Government can hardly reckon upon a majority in their favour—such is the pressure which the Romish Church has been able to put upon the members of the Senate. Whether the bill will be pushed to the vote at once, or postponed till after the holidays, is at present uncertain. Ministers can hardly withdraw from the ground they have taken up unless they are willing to sacrifice the Minister of Education, allow Ultramontanism to remain master of the field, and the Chamber of Deputies to be set at naught.

Under the influence of an oppressive heat, represented by 95 degrees in the shade, the National Democratic Convention has assembled at St. Louis to choose its candidate for the Presidency. Apparently this party is as much divided as the Republicans; and at the outset Mr. Tilden is as much a favourite with the one as was Mr. Blaine with the other. The New York politician, who is reported to be a man of statesman-like qualities, has a clear majority of the delegates, but the rules of the party require two-thirds. Apparently the choice of the party rests between Tilden and Hancock, but the outcome of the ballot is, so far as appears, entirely uncertain. But in two or three days a Democratic candidate will have been duly chosen to run against Mr. Hayes. We do not envy our trans-Atlantic cousins the turmoil and intrigue the exciting meetings, and stirrings-up of passion, that are expected as a matter of course during the next few months till General Grant's successor at the White House has been duly elected.

The work of legislation proceeds languidly at Westminster. The time of day sittings has come—the time also when a band of devoted hacks can carry almost anything by judicious tactics. Thus about two o'clock a.m. yesterday, the Government easily defeated a declaratory clause proposed by Mr. Morgan Lloyd in connection with the Poor Law Amendment Bill, to the effect that guardians ought not to pay "voluntary" Church-rates out of poor-rates. Mr. Gladstone has declared that to do so is contrary to the intention of the Church Rates Abolition Act. But Mr. Selater-Booth flourished before the House the opinion of Sir John Holker, forsooth! that the thing could be done. It has been done, and the hacks aforesaid have decided that it may be done again; and further, at the instance of the secretary of the Poor-Law Board, that guardians shall not be allowed to appoint any one else as chaplain of a workhouse except an authorised clergyman.

The time is near at hand when the Government will have to make a holocaust of some of their legislative measures. Little progress has been made during the week. The Prisons Bill

was well discussed on Thursday, but the adjournment of the debate on the second reading, to say nothing of the active antagonism of prison visitors in the towns and country justices, places the bill in great peril. Whether Lord Sandon's Education Bill will also disappear we cannot say, but it can hardly get into committee before Monday week. Though the Merchant Shipping Bill has been read a second time in the Upper House, the peers threaten to expunge the new clauses inserted by the pressure of Mr. Plimsoll and his friends. A collision between the two Houses is possible, and such collisions at the end of the session mean a great loss of time, and the further lightening of the Ministerial ship.

As was generally expected, Mr. Joseph Chamberlain was yesterday returned unopposed for Birmingham to fill the seat vacant by the retirement of Mr. George Dixon. The event was celebrated by a great meeting of some ten thousand persons at Bingley Hall, at which a resolution of congratulation upon Mr. Chamberlain's election was moved by Mr. R. W. Dale, and carried with acclamation. In his subsequent address, the new member for Birmingham discussed the political prospects of the country. He avowed his determination to carry to another place the lessons which he had been taught in Birmingham of fidelity to the principles of Liberalism, and hostility to the compromises by which they were sometimes betrayed; and said that the discouraging political feature of the day was not that the Conservatives were very strong, but that the Liberals were exceedingly weak and divided, and unable to unite upon any policy which would command the enthusiasm of the country. Mr. Chamberlain did not fail to express his views on the licensing question, and as to the possibility of abating the drink traffic by means of popular control without confiscating vested interests, and he strongly urged his objections to throwing education in the rural districts into the hands of a sect, and his desire for disestablishment in the interests of the clergy themselves. Yesterday there was also an election for Pembroke-shire. Though the attempt to wrest this constituency from the Conservatives did not succeed, the majority was considerably reduced.

If our *parvenu* Prime Minister sets much value upon worldly distinction—which is generally doubted—he had quite a surfeit on Saturday last. His reception was quite an event in high life. First, the Heir-Apparent, the Princess of Wales, and others of the most select society dined with Mr. Disraeli; then dukes, bishops, and peers and peeresses of every degree actually jostled each other on the staircases of the Foreign Office on their way to pay their respects to the highly-favoured Premier and his illustrious guests. Mr. Disraeli has created an empress, and entertained royalty. "What next? and next?"

THE BIRMINGHAM ELECTION.

THE sneers often uttered about political gratitude would indeed be justified if Mr. Dixon's retirement from Parliament did not occasion the liveliest regret amongst all sections of the Liberal party. The services he has rendered to the cause of education have ensured the association of his name with its ultimate triumphs. In his advocacy of the principles he professes, he has in no common degree united firmness with moderation, and resolute consistency with geniality and charity towards opponents. Fears have recently been expressed lest in this last quality his successor should fail to follow his excellent example. But for ourselves we have every confidence that in the great arena of the House of Commons Mr. Chamberlain will know how to combine his peculiarly incisive force of diction with the conventional courtesies so absolutely essential to public debate. It was, of course to be expected that papers like the *Saturday Review* would make the best use possible of a recent unfortunate incident at the Birmingham School Board to damage one of the most formidable representatives of advanced Liberalism amongst the rising men of the day. We shall make no attempt to defend language which Mr. Chamberlain himself has repudiated or withdrawn. It is not a merely conventional assumption, but a fact established by general experience, that public conduct is very far from affording a clue to private character. As the most democratic advocate of human rights may be imperious and arbitrary in dealing with individuals, so the narrowest and most superstitious worshipper of the powers that be may be generous and kindly and unexact in all private relations. And, similarly, a man whose intellect naturally inclines him to subtle and tortuous methods in politics may be scrupulously honourable and upright in all the

ordinary transactions of life. It is, therefore, not merely a polite hypocrisy, but a fair induction from the facts of human nature, which sanctions the rule that, in criticising political conduct, no imputation should be thrown upon private character. And any criticism which seems even indirectly to involve such an imputation ought at all times to be avoided.

But Mr. Chamberlain's proved capacity, and the valuable services he has already rendered, constitute him the most remarkable addition which the House of Commons has received for years. There is no man out of the House, and hardly more than a score within it, who have done so much for the future of Liberalism. His article on the "Next Page of the Liberal Programme," so highly obnoxious to the *Daily News*, was perhaps the first beginning of that gradual definition of aim and slow revival of political force, which the party seems to be experiencing. As chairman of the most vigorous school board in Great Britain, he has ably guided an experiment which is certain sooner or later to establish the final principles of national education. His views on the Church question are definite, clear, and strong; and few men are so well capable of defending them. Nor is he a man of crotchets, or of one idea. He is keenly alive to every evil influence which touches the life of the nation. His recent article in the *Fortnightly Review* showed a statesman-like grasp of the real difficulties of the liquor traffic, which the enthusiasts of the United Kingdom Alliance would do well to emulate. His speeches and pamphlets on Free Schools, and on the denominational *versus* the board system, have done more to instruct the public mind than anything we know, unless it be Mr. Adams's volume on the schools of the United States. There is no wonder that his advent to Parliament should be impatiently expected. And his election for Birmingham on the retirement of Mr. Dixon was a matter of course.

He enters the historic arena at a very critical time. Most new members do well to practise the art of reticence until they have grown into a feeling for the forms of the House; and many there are, who would do better still to practise that art throughout their political career. But Mr. Chamberlain's is an exceptional case; and we earnestly trust that his voice may be heard in the important discussion shortly to arise on Lord Sandon's obnoxious bill. His support of Mr. Richard's amendment would be all the more valuable, because he may be supposed to look at the subject from a different point of view, and at any rate cannot be charged with any strong sectarian proclivities. It will be impossible to deny to him as much freedom from religious prejudice as is usually conceded to the indifference of philosophical Radicals. And he appears to feel the vital importance of the real issues raised just now, much more keenly than some able and eloquent representatives of that school. If he opens his mouth at all, the House is likely to hear some plain speaking, of a sort to which it has latterly been little accustomed. He knows very well that the real issue is not church or chapel, but knowledge or superstition. And unless we are greatly mistaken, he is not the man to reckon odds or dally much with temporary expediency when this is the question raised.

But it is not the education question only which is in a critical stage. We are just reaching the formative period of the future Liberal policy. And in the arrangement of that policy two sections of Liberals, as usual, struggle for supremacy. There are those who differ from Conservatives only in recognising as necessary some two or three measures, such as the Burials Bill and the extension of the county franchise, which Conservatives are not ready as yet to concede. Such men are not Liberals at heart; they have a weakness for a doctrine of finality utterly inconsistent with genuine Liberalism. This is especially seen in the position they take on the Church question. Every week gives token of the gathering strength of an undercurrent of popular feeling flowing towards disestablishment. Every Parliamentary bill affecting education or social life is hacked and mutilated to fit the abnormal conditions of our ecclesiastical constitution. Every school board is harassed and hampered by a clergy who derive their main claim to consideration from the political significance of their office. Every other issue of newspapers in quiet country districts contains the story of some burial scandal or some prohibition of unsectarian education, or some other illustration of clerical intolerance or aggression. And yet these so-called Liberals, men who aspire to the position of leaders, seem to think that for their own political convenience they can drag down this widespread sense of intolerable wrong, and repress the expression of the deepest national need of the time. On the other hand there are a few men who feel that an hour has come when the ordinary game of ins-

and outs has almost lost whatever interest it once possessed. They see that it may be necessary to remove the headquarters of the Liberal army further towards the Left. Such a movement may possibly throw the extreme Right to too great a distance for allegiance. It may even drive that portion of the force over to the enemy, and thus compel Liberalism for years longer to maintain a waiting and expectant strategy. But the prospect has no terrors for them. They argue that the union of half-hearted Liberals with their opponents would tend still further to dilute and neutralise a Tory policy which is weak enough already. There would, therefore, be less danger of mischievous reaction than there is at present. And meanwhile the forces of Liberalism would gain in compactness and unity almost as much as they lose in extension. Every year would do somewhat to repair the loss of numbers, and when the hour of battle came the right men would be to the front. It is because of the significant accession of force which Mr. Chamberlain's character and abilities bring to this latter section of Liberals that his return to Parliament appeals to us most interesting and important.

SERBIA AND MONTENEGRO.

It must be admitted, we are afraid, that the prospect of affairs in the East does not brighten. The tidings which reach us through the ordinary channels of information are so flickering, nay, we may even say, are so contradictory, from day to day, that even the most sagacious statesman who does not happen to be placed in the very focus of diplomatic light would feel himself justified in drawing from the facts that have come to his knowledge any confident inference as to what may, or may not, be the condition of Europe a few days hence. In some respects, the Eastern Question has assumed a phase more in accordance with those principles of foreign policy which in this country are considered normal, than that in which they were previously to the Revolution in Constantinople. There is no question in immediate dispute between the Great Powers. The Berlin Memorandum has been indefinitely postponed to give a fair opportunity to the new Turkish Sovereign to consider the distracted state of his empire, and to initiate any plans upon which his ministers may determine to reconcile his insurgent provinces. On the other hand, sufficient time has not yet elapsed since the tragical event we recorded last week for Midhat Pasha to develop the policy by which he hopes to pacify the rebellious rayahs, and, at the same time, to stave off foreign intervention. The danger of the present crisis seems to be almost entirely dependent on the conduct of Serbia and Montenegro.

The news from these vassal provinces has greatly alternated in its tenour. It has been occasionally very alarming. It is just now a little more pacific. It is well known that Serbia has called out the entire first contingent of her militia, and has given notice to the second contingent to hold itself in readiness for a similar order. It is not expressly denied that Prince Milan is shortly to proceed to the army and take direction of its movements. The explanation of these facts, however, if it could be relied upon, divests them, in some degree, of their warlike significance. It is now stated that it is the object of the Serbians, not to take up a position on the frontier, much less to attack the Turks, but only to test the organisation by divisions which was introduced last March. No manifesto will be issued on the occasion of the Prince's leaving his capital to join the army, forasmuch as he is said merely to contemplate a simple tour of inspection to the different divisions. It is generally taken for granted, however, that Serbia and Montenegro are but puppets in the hands of Russia. Up to quite recently, they have been stimulated into a bellicose temper by the intrigues of Russian emissaries, and have been held back only by the stringent restraints put upon them by Austria and Russia. Serbia, especially, has been told that in the event of her initiating hostilities against Turkey, she must not only not reckon on any external support or protection in case of reverse, but that she must not even reckon on a friendly neutrality, but rather expect to be isolated and left to her fate. Now, however, the St. Petersburg Ministerial *Golos* takes a different tone. Serbia, it says, is undoubtedly justified in drawing her sword, and the import of this threat is confirmed by the *Istok*, the organ of the present Serbian Government, which proclaims that "Serbia could not retrace her steps even if she had no prospect of success in the impending war. No Notes will stay her. She will shed her blood for her national purposes." There is, probably, some truth in this last assertion. The Serbians are overcon-

fident of their power to cope with the Turks if not interfered with, and they have begun to care little for any warnings or admonitions which might be given, unless all the guaranteeing Powers should agree to impose upon them their decided veto.

The Prince of Montenegro would probably be relieved from a pressure too heavy for him to bear up under, if, by the united action of the Powers, Serbia were restrained from going to war. He makes no secret, however, of the fact that, in case the Servians should plunge into hostilities, he would not be in a position to keep back his people. Even now, the concentration of Turkish forces has caused great uneasiness in Montenegro, though to the Prince's representations to that effect at Constantinople the reply of the Grand Vizier contained an assurance that nothing hostile was meant. The position of affairs, therefore, seems to be this. Serbia is evidently intent upon provoking war in order to justify herself for the immense sacrifices she has made in preparing for it; and if Serbia takes the initiative Montenegro must follow suit. In that case Russia would probably intervene, although, as is well known, the Czar is supremely anxious for the maintenance of peace. But he, autocrat as he is, may be obliged to make his own wishes subservient to the overwhelming public opinion of the people whom he rules. Prince Gortschakoff will not readily submit to be checkmated in his policy on the Eastern Question. His object evidently has been to exhaust whatever remaining vitality there is in the Ottoman Empire, not by any such direct aggression as would provoke opposition on the part of other Great Powers, but by exposing the Turks to incessant and increasing expense, both of blood and treasure, forced upon her by the rebellious attitude of her insurgent provinces. Lord Napier and Ettrick said in the House of Lords on Monday night that he hoped nothing from the moderation or weakness of the Russian people, and he believed there never was a moment in which Russia was more powerful, more independent, more ambitious, or more patriotic in all her enterprises than she now was. He had some faith, however, in the dispositions of the Czar. "If the Emperor of Russia could be induced to feel that he would experience on the part of Her Majesty's Government a positive and determined resistance to an aggressive and ambitious policy which could only be persevered in at the risk of inflicting upon Europe and Russia the dreadful evils of a European war, he believed that the pacific motives which had guided the Emperor through his career would gain the upper hand, and that, swayed by the wisdom and the moderation of his natural character, he would retire from the position he had occupied, and spare the world the calamities to which he had alluded." There is not much comfort in these reflections. There is little probability that the reasons upon which they are based will turn out in the end to be of greater strength than the facts with which they will necessarily come in conflict. If Serbia should, after all, slip the leash in which she has been held, it would seem morally impossible to ward off consequences which all friends of humanity will agree in regarding as incalculably disastrous and destructive.

Mr. Matthew Arnold writes, "A Last Word on the Burials Bill," in *Macmillan's Magazine* for July.

Mr. Robert Browning's new volume, "Pacchiarotto—and how he Worked in Distemper, with other Poems," will be published shortly.

Provost Cazenove has retired from the editorship of the *Church Quarterly*, but will continue to contribute to that periodical. The new editor is Canon Ashwell, of Chichester.

At the recent examination in Pembroke College, Cambridge, Mr. Wardlaw Kennedy, fourth son of the Rev. Dr. Kennedy, of Stepney, stood first, and was advanced from a scholarship of sixty pounds to one of eighty.

Last year there were published in Japan two new daily, four weekly, and one monthly periodical; one novel, one dictionary, one geography, grammar, and history combined, and a number of official statements, the latter actually bound in blue.

To the *Contemporary Review* for July, the Right Hon. W. E. Gladstone will contribute a third and concluding paper on "Homerology;" Mr. Grant Duff, M.P., will write on "The Pulse of Europe;" Mr. Arthur Arnold on "Turkey in 1876;" Mr. R. H. Hutton "Christian Evidences, Popular and Critical."

Dr. W. H. Russell is engaged on an account of the tour in India, and of the visits of the Prince of Wales to the Courts of Athens, Cairo, Madrid, Lisbon, &c. Mr. Sydney Hall, who accompanied His Royal Highness as special artist, has received the Prince of Wales's sanction to illustrate the work, which will be published early in the autumn.

Literature.

COMMODORE GOODENOUGH.*

Such lives as that of Commodore Goodenough revive faith in human nature. And this the more that he was no impossible pattern of perfection, but one whose life, in its constant endeavour after elevation and self-command, will touch other lives with helpful lessons and with fresh impulses for good. Brave, frank, independent, we see him aiming at the conquest of faults and weaknesses of character in no sour or self-conscious spirit: becoming a centre of influence by a simple determination to be dutiful. That word expresses his life. But he was by no means ascetic or secluded—he could enjoy what was innocent and pure, was ready in sympathy, a true comrade, and therein, indeed, lay one great source of his power. Those who were nearest him first felt the attraction of his life, and through them its kindly light radiated outward on wide circles from all sides. Even if he had not been the devout Christian he was, his honesty, his manly candour, his careful regard for others, would have made him a leader of men: as it was, his devoutness, his sufficing faith, gave the finishing touch, as it were, the graceful crown, to the structure, harmonising all the parts.

John Graham Goodenough was born in 1830. His father was Dean of Wells, and, unlike some dignitaries, preferred to direct the education of his children to engaging in public debates and small squabbles. We read that he made them share in his pursuits, whether of natural history, architecture, or music, and there can be no doubt that his method had its own effect on the character as well as on the intellect. Being named after Sir John Graham, then First Lord of the Admiralty, our subject was destined for the navy; and from an early period he had been accustomed to hear of the traditions of the profession. These had not been without their own effect, for we read:—

From his earliest years he showed determination and strength of character—even his elder brothers and sisters were accustomed to abide by his decision in a disputed matter, always recognising his desire for justice; and they remembered that when only about eight years old he for some time voluntarily contented himself with dry bread at the schoolroom breakfast, in order to harden himself, and make himself more fit for any difficulties he might meet with in the profession which had been marked out for him.

Before he was ten he entered Westminster School, had a few fights with other boys bigger than himself, and once or twice defied discipline when he thought it unreasonable, but soon learned that the first and last duty of life was to obey. He entered the navy in 1844, joining the Collingwood, fortunate in being under such officers as Admiral Sir George Seymour, and Sir Robert Smart, who took a great interest in him; and fortunate too, perhaps, in his young messmates, among whom was Mr. Clements Markham, who in his slight sketch tells us that "as a midshipman young Goodenough fulfilled the promise he had given as a boy at Westminster. Always modest and unassuming, he naturally took the lead in everything; the best as a linguist, in navigation, in seamanship, in gunnery, and all exercises, and among the foremost in all expeditions."

Dean Goodenough died in 1845, and on the lad's return home, when the Collingwood was paid off, he spent a short time with his mothers and sisters at Loughton, in Essex. He was appointed in 1848 to the Cyclops; but returned in 1849, and went to the Excellent. In 1850 he passed his examination as mate, and in 1851 obtained his lieutenant's commission. A companion says of him:—

There are few, if any, the delineation of whose character should be more inspiring to young men who are seeking after the best and noblest things of this life and that to come. . . . I have watched his career with such interest as to know that all the good and great qualities that then endeared him to me only ripened and intensified as he grew older. I wish it were so with all, but I fear that it is only the noblest who continue to progress or even to retain the highest aspirations of their youth. The time we spent together in the Excellent, and at the Royal Naval College, was one of close study and constant companionship, but was very much without incident; we taught in the Sunday-schools together; we read and prayed together every night, and what little time was snatched from study was generally devoted to walks into the country, to which a little sketching and a little botanising added interest."

After spending a few months in Switzerland, he was, in September, 1851, appointed to the Centaur, bearing the flag of Rear-Admiral Henderson, on the South American Station,

* *Journal of Commodore Goodenough, R.N., C.B., During his last Command as Senior Officer on the Australian Station, 1873-1875.* Edited, with a Memoir, by his Widow. With maps, steel engraved portrait, and woodcuts. (Henry S. King and Co.)

where he remained till 1854, when he returned, anxious to get a ship to the Black Sea. He was sent with a vessel carrying troops for Bomarsund; but on her return in 1855, he was despatched to the Baltic, and was engaged at the bombardment of Sweaborg; two men being wounded in his boat by the bursting of a rocket. The chaplain of his ship writes of that time:—

He was genial, kind, and sympathetic, and would help me at all times to gain the end I had in view, without violating ship's rules and naval discipline. He supported me in introducing the celebration of the Lord's Supper, then an almost unknown thing on board ship. By all of us he was much beloved, and, though a strict officer, and very particular in matters of duty, he was known to be so conscientious and scrupulous about doing his own work thoroughly, that all admired and many emulated his high tone of doing everything as unto God and not unto man.

His next commission was in the Raleigh, which was despatched to Chinese waters, and he was present at the battle of Fatsan, and at the taking of Canton, where he commanded the men and field guns—

When in the Raleigh he had the soubriquet, among certain of the crew who were not afraid "to speak evil of dignities," of Holy Joe. I relate this as showing his character as a young man. And at Canton, where I formed one of the small company he commanded, just before the conflict, standing with his face to the wall and sword in hand unsheathed, I turned round and saw him in the act of opening his eyes, I presume, after a short mental prayer for strength and protection. I have often read with admiration the Bible story of Gideon and his 300 chosen Israelites. Comparing small things with greater, I have often thought this brush at Canton was of that ilk. The sixty men were composed of ten men belonging to the Calcutta's field piece (Lieutenant Goodenough had charge of five guns belonging to the Calcutta, but only one was at that point, the other four being further back on the walls of Canton) and fifty men belonging to the Esk. The Chinese came trotting up the hill, waving flags, &c., and we had expended every shot and shell with the exception of three rounds of canister, with one of which our gun was loaded. After the discharge, the rush at the foe was made, Lieutenant Goodenough singling out a big Tartar Mandarin. When fighting with him his field-glass, which was slung round his neck, got in the way, and by sheer strength he broke the leather strap and flung it away. When the enemy were scared away we sought for and obtained it again. There was a tall Tartar soldier who had a wound in the thigh. Lieutenant Goodenough, I remember well, poured the contents of his water-bottle in his mouth. That man's look was a reward for his self-denial; if a painter could have painted such a look it would have created a sensation. A short time after this I found a fine well and replenished our water-bottles therefrom. The poor Chinaman lay till next day. We sailors thought that the most honourable position of the day was given by the admiral to the Calcutta's guns. We were placed in front of 4000 marines, stretched out on a beautiful plain in three long lines, before two forts on hills outside the city, and when the bugles sounded the advance we scoured along the plain in front of all, and scaled the wall with ladders, some getting through one of the gates—curious gates those eastern cities have—and dragging our guns after us.

Immediately after this Lieut. Goodenough was promoted to the rank of acting commander, and commanded the Calcutta at the taking of the Taku forts. He remained with the Calcutta till he was ordered home in February, 1859; but returned at once to China in the Renard. Of his service on that ship one of his fellow officers writes:—

As a specimen of his attractive qualities the writer of this note, who was a member of an ill-assorted mess in Goodenough's first regular command, recollects that the only bond of union, the only thing on which all were agreed, was their love and respect for the skipper. As a specimen of his ability, the writer was present on an occasion when, without the slightest warning, Goodenough was called upon to verify the nationality of several filibusters, which he did to their astonishment, by speaking to them fluently in no less than seven different languages. These were only two of the many good qualities upon which want of space prevents enlarging. I am sure that those who have served under him, whilst feeling pride at having been associated with such an officer, can have no better ambition than that they may in some degree resemble him.

Though he had much to do during this service in setting things in order against the rebels, he did not fail to note aught that was striking and peculiar. His interest in strange individualities, in odd social customs, or in natural products, was always keen. He writes:—

I have had an eight days' trip into the silk country, which has been exceedingly interesting and curious—curious, as I have been issuing commands at various places to the rebels, or Taepings, as though I was their chief.

They had thought fit to interfere with people of ours and boats bearing an English flag, and had taken a quantity of silk which they were obliged to restore. The mulberries, like the vines on the banks of the Rhine, are disappointing; they are pruned down to about six feet high, and being trimmed to grow as large leaves as possible, bear very little fruit. The Changmaws (long-haired ones) have nearly all the country, and though infinite rascals, will overrun it without a check. I was mistaken for a rebel myself, at a place where there were seventy boats of braves of the Imperialist side; they fled at the sight of my four-oared gig, drowning several people in their panic, but when they saw that my boat was quite alone, and found out that I was a friend, they wanted to make me responsible for the death of the drowned, blew up their matches, flourished swords, cut at me, and for ten minutes I was thinking how many of them I should be able to dispose of if I had lost my temper. Fortu-

nately I kept it, and my revolver, in my pocket, and only flourished my umbrella, and, thanks to an ebb current, drifted away from the place and the tumult while talking to a magistrate who came down to see me.

I am going to Ningpo to put that place in order against the rebels, though I am forbidden to take an active part, i.e., to fire on them. My business will be to trace fortifications, plant guns, and bully the mandarins into execution in their own cause, a much more difficult task than fighting.

In 1861 he was relieved from the command of the Renard, and at once started for home. Scarcely had he found time to see his friends when the struggle in the United States took such hold of his curiosity that he set forth to America, which shows how genuine an interest he had in all that concerned his profession. He was married in 1864, and shortly after was appointed by Admiral Smart to his new flagship Victoria, of the Mediterranean Squadron. In 1868 Sir Robert Smart's command expired, and Goodenough returned to England to get a command in the Channel Squadron. His extreme concern for the welfare of the men, his own devotion to duty, and his firmness, gave him great influence, and now he began more than ever to be engaged with plans for their benefit. He attended tea-meetings, he made speeches, and the more he interested himself in the matter the more clearly he saw that drink was the cause of most of the evil, and he, as was his wont, at once acted on his sense of duty. We read:—

Having already become much more firmly impressed with the advantages of total abstinence from intoxicating liquors—an opinion which gained strength with him every year that he lived—he from that day, though he took no pledge, gave up the use of all wine, beer, or spirits; and, except in case of illness, continued to do so all his life.

He had at first, as he once expressed it in a letter, taken the step out of sympathy with those who were doing what they could to raise his men, and to make their path easier; but as he continued he found it of increasing value, not only furnishing him with an answer to those who said—excusing themselves, or others, for any excess—that it was impossible to do without stimulants in hot climates, or after much hard work; but he also found his own health improve, and when again in the tropics he observed that he suffered less from the climate than he had ever done, and that he was, as he said at a meeting at Sydney only a few weeks before his death, "as much up to hard work, as ready for any enjoyment, any exertion, or exposure (even to passing a night under a tree), as I have ever been in my life, and even more so."

Goodenough's work in the relief of the French peasants near Sedan, Thionville, and Metz during the Franco-German war deserves more space than we can give to it. His whole conduct in that matter shows the man; and no one can read the account he gives of it in the memoir without being deeply moved. His lively interest in the scientific side of his profession, which had mainly induced him to devote so much time to languages, now led to his being appointed naval attaché to the Maritime Courts of Europe in 1871, when he visited St. Petersburg and Odessa, and the great French and Austrian arsenals. In 1873 he was appointed to the command of the Pearl, as commodore of the Australian station. Of the work he did in this command all the world knows—the keen interest he took in the races of the South Pacific, and his constant desire, even at the cost of self-denial and personal risk, to promote a good understanding with the natives, so as to woo them to civilisation and the Gospel. How at length he perished through his own zeal for their good is, if possible, still more widely known. All that we can do is to give extracts so far illustrative of this. The following shows him in contact with Bishop Patteson's work:—

September 18.—Philip Island still lovely like one of the islands of the Greek Archipelago; red and purple, violet and orange, according to the light. Goats and rabbits crop every blade of young grass from it. Fletcher Nobbs came off to breakfast and reported the landing very good, so I determined to send the boy on shore, and prepared him for it. Went on shore with his excellency, and landed comfortably, sending off at once to the ship to land the boy. Mr. Palmer and Mr. Still (of the Melanesian mission) were on the pier to receive us, also Mr. Nobbs, a fine dignified-looking old man, with white beard, and head well set on. A sprinkling of other people were there, but not the crowd I had expected. I walked up and down with Mr. Still, asking about his work in the Banks Islands. They are trying to make the Mota prevail over the languages of all the other islands, and will no doubt succeed in the small groups, in the course of years. They have 108 boys and girls now, and expect seventy back in a month or so, in the Southern Cross, with the other two clergymen. They have not been again to Nukapu, and do not intend to go till the year after next. Nukapu as well as Mota is occupied by a Polynesian race, also Aurora Island. Ureparapara has a beautiful great harbour. When we had walked some time the cutter was seen coming from the ship; we went down, and lifted the poor lad out with as little knocking about as possible; it was all very happily done; he was pulled in by twelve of the best men in the ship, who gave way easily and gently, but strongly and swiftly. He was soon carried up, and off to the house of Jonathan Adams, a fine, stirring, active fellow, with a nice placid wife, and a married daughter, fine handsome people; a nice clean large room. Then to the cemetery, and to the top of the island for a view; after a short ride, came to Mr. Nobbs' house, and after dinner, and

seeing the lad, rode to the mission. Their land was bought at 2s. an acre, about 1,000 acres. Rode off to the cascades, at the north of the island, whither the ship had already gone, and was waiting for us to come round. A very good and easy landing place in this weather, west, or W.S.W., to which the wind had shifted. About twenty boys and twelve or fourteen girls had gone on board, scrambling up the side, and had looked about everywhere.

This, too, is a pleasant glimpse of Mare:—

But I was glad of this visit, as it revived my faith and interest in the mission work. Here is a grand result achieved by an intelligent man, with twenty years' labour. He saw the generation which is coming of age, born here, and they grew up under his eye. They are docile, intelligent, and amiable; and their frank faces are a great contrast to the sad, slave-like aspect of the Api or Aoba boys. Perhaps they are more yielding, and when they have surrendered are not so firm as a New Hebridean. *Chai sa!* I wish Mr. Jones had been there. He has eleven schools, and every child in the island goes to school. Mrs. Jones did not know the population. Each case is so surrounded by circumstances which modify its condition, that one can hardly predict or lay down a law about race, climate, or soil; but one can safely say "Blessed are those who live on a poor soil like this, and who must labour." Their labour is daily doing them good. It almost seems as if Buckle's theory—which is drawn out too symmetrically for truth—may have something in it when applied to volcanic and fertile islands, as against flat and poor soils like these. How very true it sounds when comparing these with the New Hebrides—"Happy are the people that are in such a case, yea, happy are they who have the Lord for their God."

Looking at the life of Commodore Good-enough—the devotion to duty, the winning attractiveness, the graceful Christian chivalry, that illumined it—we feel that Mrs. Good-enough has in no sense exaggerated when she writes as follows:—

Perhaps the most strongly-marked features of his character were the loftiness of his aspirations and the disinterestedness of his aims. It was hard to him to understand that men should act from interested motives; it was impossible to him, when a duty lay before him, even to apprehend whether it would affect him personally; and it gave him almost physical pain when he was brought face to face with dishonest or self-seeking intentions in anyone with whom he was dealing. He believed in—and he clung to his faith in—truth and honesty, and in human nature; and this made him singularly impatient of anything approaching scandal, or even gossip; and it was this faith that enabled him to see the best side in other men's characters, and to draw out the best points in those he associated with making them, as has been said by a distinguished man, "feel themselves distinctly the better for his interviews and intercourse." And yet, mixed with these great and even stern qualities, there was in him, when he was free from the cares or weight of work, a cheerfulness amounting to gaiety, a light-hearted joyousness, which enabled him to derive intense pleasure from the smallest things, and which made him enjoy a holiday with a brightness and merriment not surpassed by the youngest of his midshipmen. It was a rare occurrence for him to speak of his inner life and thought, and of his faith; and therefore, to many who thought they knew him well, the last few days of his life were as a revelation, and they then first learnt what was the secret spring of the life they had admired and revered.

"ANGLICAN CHURCH PORTRAITS."

Mr. Rogers has written a book which should do something to promote the only possible "comprehension"—which may be said to lie in tolerant sympathy and a desire to see the good in those who differ from us. That he, a vigorous Nonconformist, can patiently study the leading Anglicans, and do them more justice than they would be likely to receive from many Churchmen, is a fact worthy of remark, more especially at a time when so much is said about culture as almost a monopoly of members of the Establishment. Not only does Mr. Rogers do them justice; it is clear that he has studied personal traits with a certain loving care, though he studiously limits himself to a consideration of public doings and public character. In his preface he writes:—

My chief aim has been to show that it is possible to be a strong opponent of a system, and yet to have a sincere admiration for many of the men who are identified with it. It is too commonly thought that those who feel themselves conscientiously bound to seek the removal of the Establishment are influenced mainly by an envy or jealousy of its bishops and clergy, which prevents them from recognising their high personal excellence, or duly appreciating the great work they are doing. If this little volume does anything to remove this impression, it will not have been published in vain.

The first of the sketches is that of Archbishop Tait, in which his great prudence and sagacity are noticed. He is a safe man, but he has a clear head. "He is too broad in his views to be a partisan; too cautious to act with precipitation; too cool to allow himself ever to be carried away by impulse; too sound in his judgment ever to abuse the strength he possesses." But he is somewhat severely criticised, and rightly, for inconsistency in the position he took with respect to the Ritualistic party and Ritualistic practices, and then failing

to put the law in force, so as to stop illegal proceedings after judgment of the Court:—

The blind trust in law and in courts which the whole of these proceedings revealed, is, however, only an illustration of the benumbing influence of a State Church. Men become so accustomed to lean on authority that they lose faith in truth, faith in spiritual force, unless supplemented by some external help; faith in the Bible, unless the imprimatur of Parliament is on it; even faith in God Himself, unless the State will proclaim His authority and enforce His law. And so in this enlightened century, what the able and devoted clergy attached to Protestant principles, and zealous in their defence, have not been able to effect, what Protestant truth itself cannot be trusted to accomplish by its own inherent power, is to be done by the Provincial Courts of the two archbishops instituted expressly for the purpose. The bishop is reduced to a nonentity, except, indeed, that a certain discretion is left to him as to permitting law suits; but the new judge—who, as the *Saturday Review* wittily put it, will metamorphose "the club-room of the 'Three Jolly Pigeons' into the 'Provincial Court of the Most Reverend Father in God, the Lord Archbishop of Canterbury'"—will take his place and administer the law by which the unity, if not the orthodoxy, of the Church is to be maintained.

The part which Archbishop Tait has taken in advising concessions in the burials question is as frankly admitted and dwelt on. The Archbishop of York is next painted, and this sketch is followed by that of the Dean of Westminster. Mr. Rogers most generously bears testimony to Dr. Stanley's breadth of view, his fairness, his desire to hear all that can be said for any cause, and his conciliatory attitudes. But he is only within bounds when he sets down the following qualification:—

Even the Dean shrinks from carrying out his own views to their full extent. He was so consistent as to sympathise with Mr. Bennett when he was prosecuted by the Evangelicals, and he had the chivalry to stand by Mr. Voysey up to the time of his condemnation by the Judicial Committee, and even to face the unpopularity and odium which he incurred by subscribing to the fund for his defence. But his sympathy with Mr. Voysey, or at least his countenance of the vicar of Healaugh, ceased as soon as the court pronounced against him. It was not in his theological opinions he was interested, but in his struggle to assert the liberty of a clergyman, and to maintain the comprehensiveness of the Church; and when it was found he had transgressed the law, he gave him no further support. *This is very difficult to understand.* It may easily be imagined that it was a very severe trial of principle to have to stand by either Mr. Bennett or Mr. Voysey in order to its consistent development. But as the dean had not shrunk even from this, it might have been expected that he would have protested against the inconsistency of the law which tolerated the former and expelled the latter.

It is less surprising that he should be unaffected by the spectacle which the Establishment presents just now, in the encouragement which the liberty for which he pleads is giving to the growth of the worst form of priestcraft. He has under every circumstance been on the side of the assailed party in all the great ecclesiastical suits of the day, and however he might be opposed to their opinions, has always insisted on their right to a share of a great national inheritance. The result of the successive suits directed against different parties has been, he tells us, the vindication of liberty; but looked at in a more practical light, it has been the overthrow of all authority, the increase of the confusion already existing in the Establishment, and the provision of facilities for men who are seeking to lead the nation back to Rome, to carry out their designs under the sanction of a Reformed Church.

Even this scarcely goes far enough; but in pushing it a single step further, Mr. Rogers would have been forced into a line of characterisation to which, if it occurred to him, he did not, perhaps, feel inclined to yield himself. Personal sympathies in Dean Stanley, are, after all, weak compared with his devotion to ideas—or rather to the one idea that has possessed him—comprehension. Men, to a large extent, whether historical or contemporary, stand to him too much in the aspect of representative men merely. It is the only side on which their individuality vividly realises itself to him. He is so intent on seizing hold of any secondary relation that may give colour to his own position that he is apt to miss the primary and human characteristic, or, for pictorial effect, to reduce it to a merely secondary one. What could be a more salient instance of this than that strange error of his in trying to gain cover for tolerance by quoting Hooker's satirical remark to the effect that there could not be better men than his opponents, if they only lived in some wilderness by themselves and not among men. Even when he speaks, as he has spoken, of Bunyan, and Baxter, and Wesley, is there not a constant underlying suggestion, that even in their dissent they could not help aiding the Church, because they could not cease to be a part of it? Certainly a trace of the same thing was seen in his apology for the Scottish Moderates. He can admire all conscientious effort—he can esteem the martyrs—but with a deduction that there was a good deal of mistaken zeal in their martyrdom, because they did not reach to comprehension in his sense; and the more of practical heroism displayed on behalf of dogmatic conviction, the less—if he is to be consistent—must he sympathise with the heroes, save in so far as they may be taken to stand for certain clear historical tendencies. The disintegrating effect of the Broad Church

idea in this respect was evidently very clear oftentimes to Mr. Maurice; and its results in this direction are only the other side of its indifference to dogma. He clearly saw where dogma touched human character to intensity, and to self-denial in certain directions, and he pulled back—the more that his own personal sympathies sufficed to enlarge his insight at once to personal possibility in practical work, and the inner sources of the poetry and tragedy of life. Mr. Voysey is a dogmatist, although in reaction; his significance to Dean Stanley lay simply in his exhibiting, by his presence, the extending line of the Church's comprehension; when he passed beyond the Church, certainly not carrying a large sect with him, so as to become in any way *historical*, the interest in following him may be conceived to have been increased in many ways, but as certainly not increased to Dean Stanley, who, since then, has quite consistently given "him no farther support." In truth, Dean Stanley's defect of vivid human sympathies and of what we may call common humour, has had a very marked effect both on his literary productions and on his ecclesiastical work—a point which we have not seen sufficiently noted as yet, but which for complete elucidation would need far too much time and space for us to meddle with it here.

To get a notion of the absolute fairness of view of Mr. Rogers, one has only to read the chapter on Dr. Pusey. "We may dissent," says Mr. Rogers, "alike from his principles, and his mode of applying them: we may hold his logic as faulty as his theology is erroneous; but of his sincerity there can be no question." Notwithstanding, Mr. Rogers is quite consistent when he says:—

So long as Dr. Pusey remains one of the foremost men in the Establishment, and the teaching which he gives at Oxford is stamped with all the authority the State can give, seeing that it proceeds from the chair of a Regius Professor or the pulpit of the University, it is idle to talk of the English Church as being Protestant. I do not write thus with any desire to see the venerable canon of Christ Church made the victim of a prosecution, still less with any belief that so impolitic a step, if taken, could prove successful, but simply with the view of showing the weakness of the Evangelical position, and the need of some decided action being taken in some other way, if England is to be saved from the consequences of the teaching to which Dr. Pusey's life has been devoted. As things are, there is no man who has less reason, as he looks around, to distrust his own conviction as to the true position of the Anglican Church, or more ground for satisfaction with his life's work. He set himself early to prove that his Church was meant to be essentially "Catholic," or, to speak more correctly, medieval; and the demonstration is so far complete, that he has lived to see a system of medieval doctrine and ceremony introduced, extensively practised, and, at least, indirectly legalised.

With equal tact and fairness, and felicity of characterisation, Dr. Temple, the Bishop of Exeter, is limned. Mr. Rogers in the course of this sketch takes care to show how altogether absurd was the position exhibited by the Church of England at the time of the publication of "Essays and Reviews" and the furore that arose in consequence. Even Dr. Thirlwall condemned the book. Mr. Rogers is right when he says:—

It is not surprising that men who hold fast by a definite creed—and the orthodox clergy say, in favour of what some call narrowness, that the Church requires them to accept and use three separate creeds—should object to acknowledge as bishop the representative of a school which seeks to get rid of all creeds, and therefore explains away those it is compelled to subscribe. Still less was it wonderful that those who believe in the authority of the Church should demur to the promotion of a contributor to a volume which had been publicly condemned in Convocation and denounced by most of the bishops, and who had never by a single word expressed dissent from his companions or regretted his own share in the publication. Men who resolved to defy the State rather than submit to such humiliation to their Church, such injury to what they esteem the truth, would have deserved all honour. But windy protests, fierce denunciations, angry complaints, empty threats, demonstrate only the vexation of the remonstrants, and answer no purpose except to relieve their own surcharged spirits. It is because there have been so many of these brave words which have had no result, that the Church is in the state of utter anarchy in which she is found to-day.

The article on the late Canon Kingsley is at once discriminating and appreciative; as is that on the Bishop of Manchester. The Bishops of Lincoln, Carlisle, and Durham, are also effectively dealt with; the present Bishop of London, Dr. Jackson, coming in, exceptionally, for rather severe treatment.

Incidentally, Mr. Rogers makes not a few good points which have a value in connection with his line of argument, and in special relation to the character with which he happens to be dealing, but which may be taken to stand by themselves, as giving a good idea of his style. This is one on Mr. Matthew Arnold, and scarcely anything could be better or more apt:—

The relation which the Athanasian Creed sustains to the Establishment, and the responsibility it entails not only on those who recite but those who respond to it, or give it the sanction of their adherence to the Church

* *Anglican Church Portraits*. By J. G. ROGERS, B.A. (James Clarke and Co.)

of which it is an authoritative formulary, are points which puzzle outsiders. Mr. Matthew Arnold, the latest defender, describes it as "a great national society for the promotion of goodness, and that by means of the Christian religion and the Bible." But unless facts are voted out of court as irrelevant to the discussion, or words mean the opposite of what they say, the Christian religion, according to the Prayer-book, is summarised in the Athanasian Creed. What Mr. Arnold thinks of that may be gathered from his blasphemous fable of the "Three Shaftesburys." Yet he is a champion of the Establishment, and meekly attempts to give "a new and better construction" of the Bible, to save us from the pre-eminence of theological systems; that is, in plain language, to overthrow the Catholic faith, which the Church he defends requires all its members to keep whole and entire under pain of eternal damnation. What can plain people think of all this strange jugglery with words, or what influence must it exert on the moral feelings of the community?

On the whole, this book, with its insight, its urbanity, and its attractive style, ought to do not a little to compel the people of the Church to acknowledge that Nonconformists who can so write are not likely to be inspired by mere love of destruction in their endeavours after disestablishment. And this is surely no small service for any book to render even in a slight degree.

NEW NOVELS.*

We can have no hesitation in assigning the authorship of "Lillian's Child" to a lady nor in expressing the opinion that it is a first attempt at novel writing. For a first attempt it may be said to be successful. There are some things that a practised hand would not have done. We don't think a moderately good novel-writer even could have begun a novel with the sentence, "Deerwood Grange was a fine old house of the Elizabethan style." How many tales have we read with such a beginning! The heroine of the novel—there can scarcely be said to be a hero—is Lillian, who is engaged to Edward Berkeley. On what was to have been the wedding morning Berkeley, instead of coming, sends four words of "forgive and forget," and without any explanation, disappears. A short time afterwards there is a railway accident near Deerwood, and a child is taken out of the broken train. She is six years old, but doesn't know her surname (!), but her linen is marked "Helen B." Lillian adopts her. Now the reader knows just as well as though he had read these three volumes who Helen B. is, and so, in the first twenty pages of the novel the main plot is disclosed and everybody can guess a part of the ending. As to Mr. Edward Berkeley our authoress tries hard to ennoble him, but does not succeed. He is an impossible character. An old mother-in-law tells him that his wife and children are dead of fever. He makes no inquiries, nor does he go to where they died, but sets about courting another lady—to be confronted, as afterwards is told, by his own wife on his proposed wedding day. The same old mother-in-law afterwards tells him that his child is killed in a railway accident. He asks nothing about the inquest, but accepts the fact at once, although the witch had played him false enough more than once before. Substantially, most of what is evil is righted, but solely at the expense, where a price is to be paid, of the innocent. In the management of the details of the plot, and in some delineations of character, the writer shows cleverness and aptitude. Towards the close there is real pathos. Altogether the book is a very readable one.

In *He that Overcometh* there are characters that remind us of two or three that are pretty well-known in fiction, but this can scarcely be because Miss Kortwright cannot invent original characters of her own. The tale is told by the heroine; it is simple; there can scarcely be said to be a plot; and the people with whom we have to do are few. Rachel is the heroine, Guy is the hero. The first is the daughter of a doctor, the second the son of a lawyer. They live opposite to each other in the little old country-town of Harford. Now, our hero ought to have fallen in love with our heroine, but he did not; matters went the other way. Guy, being a weak man, falls in love with a giddy, vain, unscrupulous girl, and in his blindness tells all about it to Rachel—his sister, as he is pleased to call her—who worships him. The young gentleman is well jilted, as he deserves to be, but even then he does not do what he should. Another pretty face overpowers him, and this time he gets married—to a fond, frivolous, dress-loving doll. The marriage was, in some respects, a fearfully unhappy one, but all through the difficulties and trials Rachel is at hand to counsel, to help, to pour balm in the sore wounds—and very sore

they were and very precious was the balm. We need not follow the tale, although there is much to tempt us to do so. We simply ask any who may be tired and jaded in heart and mind to get it. Its tone is the soft tone of an organ played by a master-hand, which is controlled by tenderly sorrowful recollections. It is an idyll beautifully sketched, for the most part beautifully filled in, and one lays it down with some thankfulness for having read it. But the subject is, "They that Overcome," and Rachel first and best.

"Mr. Gray and His Neighbours" may be described as an ecclesiastical novel decorated by a love story. Mr. Gray was rector of Marshland, where, during the principal scenes of this story, he lived with an only daughter. He was an ecclesiastic of High-Church type, revered Newman, Pusey, and Keble, and had daily services, and withal he was no bigot, but had a very tender conscience and a very tender heart—two qualities which will always be found to be inconsistent with bigotry. Our author, who is evidently a High-Broad clergyman himself, and no more "Peter Pyper" than we are, has drawn his character with great delicacy if not with the same power that he has drawn some of Mr. Gray's neighbours. Of these the Bishop of Bætia and Mr. Gunter, the Evangelist, are two as well sketched and illustrated characters as any that can be found out of the pages of Mr. Anthony Trollope. The reader will thoroughly enjoy the humorous situations in which these gentlemen are placed. Bishop Stubblegrass is equal to Bishop Proudie himself, which is not saying a little. Next to these we place Nazianzen Applebee, the self-sacrificing but inflexible Ritualist who ultimately goes over to Rome, and Mr. Howlaway, the Methodist itinerant. Bætia—or Lincolnshire—as our readers know, is rather given to Methodism, and our clergymen managed to do very little with it. Try how they would—Evangelical, High Church, or Ritualistic—the people would not leave their own faith, and the mission of the Church is thus exhibited as to a great extent a failure. In these Alice Gray grew up and became engaged, after love at first sight, to the eldest son of the great Lord Hogthorpe. And here comes the pitiful part of a very human story. The rector insisted upon two years' courtship, during which time the young lord went astray, and Alice in her purity broke her engagement with him. In the end she died in saving his life from shipwreck. Our author moralises upon the mystery of such a death and its surrounding circumstances. Sin is the explanation, but he does not see how weak he has made his reflections by the circumstance that nothing need have gone amiss but for the rector's obstinacy in insisting upon the long courtship. The policy of a saint brought about all the misery; not the first that the follies of saints have produced. The work leaves Mr. Gray an old man with very modified ecclesiastical views. Some of these may startle the reader, but whether they do so or not they must set his brain to work. He keeps up his daily service, although no one attends it yet:—

And what of his people?—that Marshland flock that he loves so well? If they are dear to him, he is almost equally dear to them. As his vesper bell sounds out over the wide Marshland, at one time coming pleasantly upon the reapers in the harvest fields, at another upon the groups of gleaners as they return laden from the dismantled fields, at another upon the shrimpers on the lonely coast, or lingering on the waves until it reaches the fisher boats out at sea, there is one remark which they never tire of making; "Ah! there is our parson going into church to say his prayers. Well, he'll think of us, bless him."

And are they then Churchmen? No.—

As for their religion, he has certainly failed to convert them to Anglicanism. They are nearly all as they were forty years ago, Methodists in heart and feeling. And that too in Gray's eyes now is no matter for regret. Anglicanism they never could understand. It is not a Gospel for the poor. The system, indeed, is most beautiful, as beautiful as moonbeams playing upon the icebergs of a Polar sea—and as cold.

Of my friend's theological views it is difficult to speak. They may be best described by saying that they are his own. They are a curious mixture of High, Low, and Broad. And yet he holds fast, ay, it is more than that, he clings close to Bethlehem and Calvary.

The old rector's theology has changed. This is his position:—

But it appears to Theophilus that official Christianity has strangled the religion of Christ. So far as he can see, the great mass of mankind in such a city as London are neither better nor worse, purer or more impure, happier or more miserable, than they would have been if the name of Christ had never been heard. What he says often to himself is, that in London, or Paris, or New York, just as many daughters of our first mother are doomed to infamy that they may minister to the lust of men, as there were, in proportion to the population, in Old Rome, or Carthage, or Alexandria. And in one view Christianity, from the very nobleness and purity of its teaching, has produced far deeper and more widespread misery than was known before its advent. It is that higher standard which Christianity has set up which has doomed millions to the last extremity of hopeless despair in this world. Women and

girls who in ancient Rome or ancient Greece would have suffered but as from a passing cloud, in Christian England year after year, century after century embue their hands in the blood of their hapless offspring, and seek oblivion for themselves in self-destruction. And the so-called Christian Church complacently wipes her mouth, and then folds her hands as she dooms them to endless flames in the life to come. There is reason to think that suicides are more numerous and frequent through the length and breadth of Christendom than they were in the ancient heathen world.

And whether my friend Theophilus Gray be right or wrong, he attributes this failure of the Christian religion to purify human life as a whole, and regenerate human society (for a failure in this sense all men in these days, even its paid defenders, acknowledge it to be), to the fortunes of Christianity having become bound up with the maintenance of officialism, and the privileges of a sacerdotal caste.

As a further specimen of our author's very unconventional writing, we quote another passage:—

And thus Theophilus Gray has learned to see that the archbishops and bishops and deans and canons of the Anglican Establishment are nothing more and nothing less than the lineal and legitimate successors of the Jewish high priests Annas and Caiaphas and their brethren, or the priest and priestesses of Memphis, or Delphi, or Dodona, or the Pontifices Maximi of Pagan Rome.

And as for the people?—

Theophilus did not know much about the condition of the poor in Jerusalem when Annas was high priest there. But he was very sure that, at least, it was not so bad as that of the poor in the city of Saint Guthlac's, when, after his manifold transigrations, Annas became its bishop.

He knew that within a stone's throw of that glorious shrine, more noble and lovely than the temple of Jerusalem, that fane where they sing week by week, that Jesus Christ is Very God of Very God, multitudes of children were growing up who never heard His name, or the name of His Eternal Father, except in the sounds of oaths and blasphemy. He knew that dwelling in miserable hovels, reeking with moral and physical pollution, were multitudes of women who were given over to hopeless degradation; whose souls were the abode of demons, and their bodies, once fresh and fair as roses in June, the prey of loathsome diseases.

And he knew too that official Christianity, by her own confession, was powerless to help them. Official Christianity, in fact, had done all she could. She had taken them when they were unconscious babes, and pronounced over them mystic words, which made them, she said, members of Christ, children of God, and inheritors of the kingdom of Heaven. She had declared them to be living temples of the Holy Spirit, and thus and there she had left them. And the population of the Minster Dyke, as this part of Saint Guthlac's is called, was the outcome of it all. The Church went on reading her lessons of faith and hope and love; but more truly, it may be, of the dens in the Minster Dyke of Saint Guthlac's than of Dante's hell, might the motto be, "Abandon hope, ye who enter here."

Such writing as this is unfortunately rare, but our readers will find plenty of it in these volumes. While they enjoy it, they will also probably condemn some things. The "banshee" bird will not do in the nineteenth century, and the "dram" is lugged in without rhyme or reason, although the sketch of the apostle of "sweetness and light" is not altogether a bad one.

BRIEF NOTICES.

Under the title of *Hear the Other Side* (London: A. Hall and Co.) the Rev. H. GRIFFITH has published one of the very best lectures we have ever read on popular and fashionable scepticism. Each of the current objections of the day are dealt with in a vigorous, manly, and fair spirit that can hardly fail to bring home conviction to the careful and unprejudiced reader. To each objection urged by a sceptic against his acceptance of Christianity, Mr. Griffith places a similar question, taking his stand on the objector's own ground. Thus a keen interest is awakened, which is ably sustained to the close of the essay. Our readers would do well to procure a copy of this lecture (the price is only one shilling) and, after having read it themselves, hand it to any of their friends who may be harassed with some of the difficulties inevitable among thoughtful people at the present day. And if we might venture to make a suggestion to more wealthy Christian readers, it would be to urge them to place a copy of this lecture in every large establishment of young men in the town wherein they reside.

The Struggle for Eternal Life. By E. PETAVEL, D.D. (London: Kellaway and Co.) We think Dr. Petavel has chosen an unfortunate title for his very able and useful discourse on the "Immortality of the just and the gradual extinction of the wicked." This essay, as we learn from the introduction by Mr. R. W. Dale, was originally read before the Theological Society at Neuchâtel. An animated discussion followed, renewed on the following day—several eminent theological scholars taking part in the debate. The larger portion of the present book is occupied with the objections urged at this discussion and the brief but cogent replies given by Dr. Petavel. The views urged by the author are the same as those so ably advocated by the Rev. E. White in his truly classical work,

* *Lillian's Child.* By M. H. L. In 3 Vols. (Sampson Low, Marston, Searle, and Rivington.)

He that Overcometh. 2 Vols. By FANNY AIKIN KORTWRIGHT. (Remington and Co.)

Mr. Gray and his Neighbours. By PETER PYPER, Esq., Barrister-at-Law, of the Outer Temple. Two vols. (John Hodges.)

"Life in Christ." We commend this little work to our readers. Whether they agree with its views or not they will find in it a clear, succinct, and scholarly *resumé* of what the Bible teaches us on this question according to the author's belief. It is a pity Dr. Petavel has not adopted another title and another binding for his useful contribution to this great subject.

Academy Notes, 1876. Edited by HENRY BLACKBURN. (London: Chatto and Windus.) *The Visitor's Handbook to the Royal Academy*, 1876. By RICHARD HERNE SHEPHERD. (London: J. Haddon and Co.) These notes are not likely to supersede the official Academy catalogues, as they are not complete, but they will be preserved by many visitors as more adequate *souvenirs* of the exhibition. The first pamphlet, by Mr. Blackburn, has a special value in this respect, as it contains sketches of more than a hundred pictures. Some few of these sketches give an exceedingly inadequate idea of the pictures represented, but many of them are admirable. The best are those done by the artists themselves, and two by Sir John Gilbert are full of truth, both in outline and feeling. Next to these we place Mrs. Staples's own delineation of her picture called "My Neighbour," which is charmingly bright and pleasing. Two or three landscapes are also well represented, but amongst these we certainly cannot reckon Mr. Millais's "Over the hills and far away." Mr. Shepherd has not attempted anything so ambitious as Mr. Blackburn, nor are his remarks very critical in their character. He is contented with calling public attention to the best features of what he regards as the best pictures, and of explaining anything on the subject which may add to their interest. We have noticed only two instances in which he has referred to pictures for the purpose of condemning them, and these are both the works of Academicians. Of one—the work of S. A. Hart, "Dinner-time at Penshurst in the year 1665"—he says, and we agree with him:—

That such a wooden abortion as this should be hung on the line is a disgrace to English art. Without any human faculty of imagination, or execution, and with every vulgarity of detail and treatment that the vilest dauber could have introduced into it, there it stands, between two of the noblest and most finished pictures of the year.

The second criticism is equally deserved:—

No. 198—(W. P. Frith, R.A.) *The Lovers' Seat*—A picture that fails of being a pretty one, in spite of the perennial interest of the subject, from a certain coarseness and vulgarity of treatment apparently inherent in Mr. Frith's work. Its especial defect seems to us that it brings the modern details of dress into undue and unlovely prominence.

Mr. Shepherd has given great prominence to a picture that deserves for its pure Christian tenderness, and its faithful artistic treatment to be long remembered. We should like to see engraved copies of this picture dispersed amongst the classes who are probably unaccustomed to associate natural and gentle sentiments with excessive poverty and dirt. The artist, Mr. Lawson, has contributed a sketch of his work to Mr. Blackburn's *Notes*. The following are Mr. Shepherd's remarks, with which we must conclude, recommending our readers who desire to know, and to remember the pictures at the Academy to procure each of these pamphlets:—

No. 507—(F. W. Lawson). "Children of the Great City." A touching human picture of two tattered children—a boy and a girl—whose rags seem to ennoble and to glorify them. They meet in a wretched garret on Christmas Eve, their fare being nothing but a few dry crusts of bread. But their hearts are warm to each other, and their make-believe of mirth and festivity is under the circumstances sublime. The boy is apparently a shoeblack and the girl a crossing-sweeper. In the hole of the boy's blacking-bottle, which is wreathed round with a leaf or two of holly for a decoration, is inserted a short piece of candle-end for illumination. A horse-shoe is hung up for luck, and in a childish scrawl, with excusably defective orthography, "A Merry Christmas" is traced on the wall in blacking with a stick. They have been amusing themselves by playing at "oughts and crosses," which are scored on the floor, and the boy is varying the entertainment by making a rabbit with his hands on the wall, which the girl leans eagerly forward to look at. Dear little human hearts thus kept warm in the cold, verily, "of such is the Kingdom of Heaven." Through the window of the garret we have a glimpse of the cold, gloomy city, with the cathedral towering over it.

Mr. Elliot Stock is about to issue in his *fac-simile* series a reproduction of the first edition of Milton's "Paradise Lost."

A LAWYER'S REVENGE.—Mr. Parsons, a lawyer in Chicago, was trying a case before a jury, being counsel for the prisoner. The judge was very hard upon him, and the jury brought in a verdict of guilty. Mr. Parsons moved for a new trial. The judge denied the motion, and remarked: "The court and the jury think the prisoner a knave and a fool." The counsel promptly replied: "The prisoner wishes me to say he is perfectly satisfied—he has been tried by a court and jury of his peers!"

A REAL SUMMER DELICACY.—ROSE'S LIME JUICE CORDIAL mixed with water, or as an effervescent drink, in soda or potash, cooling and refreshing, or blended with spirits it supplies a delightful and invigorating stimulant, sustaining exertion and extremely wholesome. Sold everywhere. Purchasers should be careful to order Rose's Lime Juice Cordial, all others being imitations. Wholesale stores, 11, Curtain-road, Finsbury.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTH.

LENWOOD.—June 25, at Western Bank, Sheffield, the wife of the Rev. Walter Lenwood, of a daughter.

MARRIAGES.

IRVING—BENNETT.—June 20, at the Belvoir-street Chapel, Leicester, by the Rev. J. W. Thew, the Rev. Henry Irving, pastor of the Snow Hill Congregational Church, Wolverhampton, to Sarah Annie, eldest daughter of Mr. John Bennett, the Woodlands, Kirby Muxloe, near Leicester.

MELLOR—SYKES.—June 21, at the Congregational Church, Ilkley, Wharfedale, by the Rev. S. Hillman, James, eldest son of Wright Mellor, J.P., Cote Royd, Huddersfield, to Charlotte, only daughter of the late Edward G. Sykes, Huddersfield. No cards.

MILLS—CONYERS.—June 21, at Headingley Hill Congregational Church, by the Rev. A. Holden Byles, B.A., assisted by the Rev. J. G. Miall, Charles, second son of Thomas Mills, Esq., Fletton Tower, Peterborough, to Annie, youngest daughter of Josh. Conyers, Esq., Castle Grove, Headingley. No cards.

DEATHS.

GOLDIE.—June 16, at Sleaford, Lincolnshire, aged 1 year, William Ellis, youngest son of William and Hannah Hardman Goldie.

PRICE.—June 20, at 71, Manor-road, Lewisham High-road, S.E., William Price, formerly of 2, Royal Exchange-buildings, and of the Stock Exchange, aged 80.

SMITHURST.—June 20, at 1, Leamington-terrace, Addiscombe, Charles Collins Smithurst, aged 33. "Faithful unto death."

THROAT IRRITATION.—The throat and windpipe are especially liable to inflammation, causing soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use glycerine in the form of lozenges. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in 6d. and 1s. boxes (by post for 14 stamps), labelled, "JAMES EYRE and Co., Homoeopathic Chemists, 48, Threadneedle-street, and 170, Piccadilly, London."

HOLLOWAY'S PILLS AND OINTMENT.—Summer weather brings with it many risks and many diseases; the blood becoming often overheated, the circulation of it increased in rapidity, renders it a more susceptible receptacle for poisonous emanations and infectious processes. Fevers are often generated in this manner, and sometimes lie lurking in the system in a latent form, until some accidental exciting cause calls the disease into activity. Premonitory symptoms afford an indication of this state of things, such as nausea, headache, pains in the back, shivering, &c., and such admonitions should be disregarded by none. Early attention to them will often ward off impending danger and stifle the disease in its infancy. Holloway's remedies afford the best means of doing this.

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At the Twenty-first Annual General Meeting, held on May 18th, 1876, at the Office of the company, 4, Queen-street-place, E.C., Fountain John Hartley, Esq., the chairman of the company (honorary secretary of the Sunday School Union), presiding, the Managing Director, William Sutton Gover, Esq. (Chairman of the Markets Committee of the City of London), read the report, of which the following is a summary:—2,154 policies issued for £436,700; new annual income, £13,054; 21,151 policies in force for £3,724,432; annual premium income, £116,753; 305 death claims, matured policies and bonuses, £54,959; from commencement paid for claims, £350,628; laid by in the year, £39,567; amount of accumulated fund, £439,842. Reversionary bonus declared as result of the valuation, £1 per cent. per annum. He then addressed the meeting as follows:—To-day we stand as one out of five or six of the largest bodies of policyholders in the kingdom. Our accumulated fund amounts to about £450,000, while it is highly probable that at our twenty-second annual meeting it will amount to half-a-million sterling. The revenue in our twenty-first year was £131,000, or £9,000 in excess of the preceding year, and I estimate the revenue for our twenty-second year at not less than £140,000. And the amount actually laid by bears a fair comparison with that of the best offices at the same age, while the careful selection of lives assured is proved by our low average rate of mortality. The experience of twenty-one years has let our confidence in every one of the principles laid down at the foundation of the company unshaken; and our conviction of their truth and value has been strengthened, and the solidity of the judgment which first adopted them confirmed. We have more than 21,000 policies in force—that is, more than 1,000 policies now in force for every year of the company's life. We have a net increase of a thousand policies a-year. During the past year a very remarkable movement has originated and spread among our large body of policyholders, and it is called the "One-get-one" plan. Several hundreds of policies have been taken out through their exertions during the year in consequence, and the vast body of members has never before been so completely welded together, and so instinct with determination that this company shall stand as one of the first offices in the country. Every policyholder thus becomes a centre of influence for good, and for the advancement of the company in which he has made a provision for his own family, and the company offers the best of all replies to hostile criticism—viz., larger growth. We are twenty-one years of age, and we have upwards of 21,000 policyholders interested in the spread of the company—a greater number than ever, and I think with a more complete determination of extending the company's numbers and advancing its interests. More than one-third of a million of money has been already paid to families of bereaved policyholders, and such payments under policies have averaged one per week-day during the past year, and there is scarcely a

city, town, or village in the kingdom, in which such instances of the good effects of assurance in the British Equitable are not to be found. Three-fourths of the expenses of this company are spent in the purchase of new business of the best quality of English lives, and we may set down the other fourth for the working of the existing business; but it is not fair to consider the new business of the year as the sole return for the extension outlay of the year, inasmuch as the extension outlay of one year goes on producing new business for many years to come. The purchase of new business is one of the most legitimate things possible. If confirmation were wanted, the past history of this office would furnish it. It is the lot of many of our agents, living in provincial localities, to reside among large bodies of persons whose lives are assured in the British Equitable; they witness the rise of families through the economy, self-denial, and thrift, of which life assurance is an outgrowth, and to which it is an incentive, and they have witnessed the effects of life assurance on the well-being of families after the death claims have been paid. A body of these eloquent instances would be invaluable. A pamphlet is issued by this company containing 1,700 such examples of life assurance benefits, and no other weapon can the agent employ in his useful work. We can point to the character of our investments of the Accumulated Fund with great confidence. We have a large amount invested in freehold ground-rents; and so well have these been bought that we could sell many of them for, say, two years' purchase more than we gave for them, although they have been simply included according to the original cost. There are classes of securities which are taken by many offices which we utterly eschew. We do not lend on personal or any other class of questionable security. Taking our securities as a whole, even without the comparatively large fund we have provided against depreciation, I consider they would realise all and more than they are set down for. The valuation of the company has been made by the English Life Table, 4 per cent., as in former years. After setting aside £47,261 more as a reserve for future expenses, which brings that amount up to £221,341 (being an increase during the three years of about 27½ per cent., and keeping as a reserve fund against the depreciation of securities £5,000), there remains a profit for division of £36,714, after carrying the shareholders' profit on the non-participating business—viz., £2,532—to their account. After giving a reversionary bonus of £1 per cent. per annum, or its equivalent, to the participating policyholders, there will remain a small surplus to be carried forward to the next division of profits. The average bonus for the twenty-one years being at the rate of 1½ per cent. per annum. Looking at our company all round, and comparing it with other companies of the same age, and older offices at the same age, I do not think there is any question but what we have a right to be satisfied and proud of the position we have attained.

The Chairman having referred with satisfaction to the presence of the Rev. Samuel Dunn, one of the oldest and largest shareholders of the company, and brother of Mr. Edmund Dunn, long connected, first as vice-chairman, with the company, then moved, "That the report and balance-sheet now read be adopted, and that the recommendations therein contained be carried into effect." He said: Twenty-one years' experience confirms our impression as to the wisdom of the principles upon which this company is founded, and as to the thorough soundness of its constitution. Were we now going to form a new company I do not know what improvement could be effected; we should feel obliged to adopt the principles which lay at the root of this company, the principle of "Mutual Assurance without Mutual Liability," a happy combination of the advantages derived from the proprietary and mutual systems, the assured getting all the profits on the bulk of the business, and having the additional security of a quarter of a million of capital. We have now 21,000 policy-holders—a large family for a young company—only five offices in the kingdom have more. One of these is considerably older than ours, and two of them nearly three times as old. We have attained in that respect an almost unprecedented position.

Mr. G. T. Dale, the vice-chairman, seconded the motion, which—after a eulogistic report from two of the auditors of the company who were present—was unanimously passed. Mr. Fountain John Hartley, and Mr. W. S. Gover, the two directors retiring by rotation, were re-elected, and on the motion of the chairman, seconded by Dr. Underhill, Mr. William Macdonald Basden, of Lloyd's, was elected a director of the company in the place of Mr. H. P. Olney, deceased; and Mr. Alfred Henry Baynes, Secretary of the Baptist Missionary Society, was unanimously chosen an auditor of the company.

Mr. J. M. Hare moved, and Mr. W. Smith seconded, the following resolution, which was carried unanimously:—"That the best thanks of the shareholders are due and are hereby presented to the solicitor for his valuable professional and other services; to Dr. Munk and Mr. T. Carr Jackson for their able and faithful assistance; to Mr. Fahey, the sub-manager, and the officers of the staff, for their diligence and efficiency."

Mr. Henry Gover, the solicitor, in returning thanks, said: We have all worked together for the common good and with very excellent results. I do not know whether you have in your minds placed quite sufficient emphasis upon the statement made by the manager, as to the proportion of the loading that is reserved in this valuation. The meaning of it is that we have made a provision of 7 per cent. greater in principle for future expenses than we did last time, and that we might have given a larger bonus than we have, so that the bonus we are giving has really been fully and completely earned.

Mr. Fahey, the sub-manager, in thanking the meeting, said: I think from what we have heard to-day that our twenty-first annual report will be as good a weapon for getting new business as we have had hitherto, if not better; and we ought all to be ashamed of ourselves if we do not complete half-a-million of new business this year.

Dr. Underhill moved a resolution of thanks to the lecturer, agents, and policyholders of the company for the successful exertions they have put forth, and stated that he sympathised with the agents in their battles against indifference, prejudice, and apathy, and admired their skill and tact, and also the manifestation of the confidence of the policyholders amongst whom they resided by so actively helping them as they had done to carry forward the business of the company, going out with them, and giving them introductions amongst their friends.

The Rev. Samuel Dunn, who stated that he had been a large shareholder of the company from its commencement, moved that the hearty thanks of the meeting be given to the directors, which was carried with acclamation. Mr. Allen, of Leeds, moved, and Mr. Baugh, of Birmingham, seconded, a vote of thanks to Mr. W. S. Gover, the managing director, which was unanimously agreed to, the chairman remarking that nearly every gentleman in the room appeared desirous of supporting it.

Mr. W. S. Gover, in his reply, said there was a continuity of life in the company, sons taking the place of their fathers, and an association and a mutual esteem and respect, and union of a real practical character.

The proceedings closed with thanks to the chairman.

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VALUATION BALANCE SHEET

(December 31, 1875,) prepared by Mr. W. M. Makeham, Fellow of the Institute of Actuaries, and Mr. Peter Gray, Honorary Member of the Institute of Actuaries.

LIABILITIES.

To present value of sums assured £918,007 0 0
 " annuities 2,957 0 0
 " reserve 163,025 12 8
 £1,084,019 12 8

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By present value of annual premiums £950,777 0 0
 By assurance fund 133,242 12 8
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The valuation of the outstanding assurances is made at four per cent. by a mortality table framed upon Mr. Morgan's experience of the Equitable Society, with other trustworthy observations. The proportion of the reserve to the value of the future premiums is 17.15 per cent.

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FIRST and THIRD CLASS TOURIST TICKETS, AVAILABLE FOR TWO MONTHS, will be issued from June 1st, to the 31st October, 1876.

For Particulars, see Time Tables and Programmes, issued by the Company.

JAMES ALLPORT, General Manager.
Derby, May, 1876.

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GENTLEMEN,—I have received benefit of a very appreciable character, from wearing one of your Magnetine Appliances on my chest. This time last year I suffered painfully from acute bronchitis, and dreaded a return of the malady. I am happy to be able to say I have been free up to this hour, and desire most sincerely that your effective means of relief may be more widely known. I may further state that I know a case in which one of your pads has been of great service in strengthening a weak joint. These testimonies are genuine, and are voluntarily sent for such use as may seem good to you.

Yours truly,
T. MICHAEL,
Baptist Minister.
Messrs. Darlow and Co.

From the Rev. GEORGE REYNOLDS.
8, Barnes-street, Stepney,
Dec. 18, 1874.

DARLOW'S
PATENT
MAGNETINE
CURATIVE
APPLIANCES.

DEAR SIR,—Having for some time been in a very low nervous state, I was recommended by Mr. Banks, printer, Racquet-court, Fleet-street, to consult you on my case, and by your advice began to wear your Magnetine Appliances; ever since so doing I have been an altered person, my mind has been more vigorous, and my spirits much higher; in fact, I have been quite well. As a rule I have not much confidence in universal remedies, but the results in my own case have been so satisfactory that I have recommended the Magnetine to several of my friends, and am pleased to say that in every instance it has proved beneficial. You are quite welcome to give publicity to this letter, and I shall be happy to answer any inquiries.

I am, yours truly, GEO. REYNOLDS,
To Mr. Darlow. Baptist Minister.

MAGNETINE.—Many sufferers have failed to obtain relief from Magnetism from no other cause than the magnetic power of the articles worn by them has been too feeble to reach the morbid parts. Messrs. Darlow and Co., therefore, in consequence of complaints they are continually receiving, feel it incumbent upon them to warn the public against many appliances made in imitation of the genuine **MAGNETINE** Appliances, but which, on examination, are found to be articles of very inferior manufacture.

DARLOW & CO.,
Inventors and Sole Proprietors,
443, WEST STRAND, LONDON, W.C., 443,
OPPOSITE CHARING CROSS RAILWAY STATION.

Descriptive Pamphlets post free on application.

Published by W. R. WILLCOX, at No. 18, Bouverie Street, London; and Printed by R. K. BURT and Co., Wine Office Court, Fleet Street, London.—Wednesday, June 28, 1876.